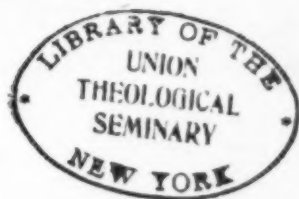


*The*  
**CHRISTIAN  
CENTURY**  
*A Journal of Religion*

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The Church That Is to Be

By Joseph Fort Newton

Catholicism in Europe

By Henry S. Huntington

The Episcopal Convention

Editorials:

On the Observance of Armistice Day  
Are Christian Statesmen Asleep?

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Fifteen Cents a Copy — October 25, 1928—Four Dollars a Year

OCT 23 1928

# The CHRISTIAN CENTURY

October 25, 1928

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## Sundry Remarks on a Well-Worn Text

*It is pretty hard for the ordinary American to think much about matters outside the United States just now. With the hottest campaign in memory drawing to its close, most of us find ourselves spending less and less time on the cablegrams in the newspapers. Even I must confess that, despite my scorn of parochialism in every form, the thing that interests me most is that Al Smith is in town and will be on the radio—beg pardon, rad-dio—tomorrow night.*

*Yet I find that these page proofs manage to take in a large part of the globe in their range of interests. To be sure, the American election creeps in here and there. (Perhaps "creeps" isn't the verb that should be used. When I think of some of the editorials I have been reading in these pages this fall I am sure that it isn't. I'll change it to "bursts.") But this is America seen against a planetary background.*

*Turn to the news section and you will understand what I mean. Four portions of special correspondence from the United States; three from other lands. The prayer book seems to be troubling our Anglican friends, both in the British isles and in Washington. Geneva is fast becoming one of the world's most important religious centers. Every line in the letter from India gives evidence of the extent to which the nationalist movement overshadows everything else in that empire.*

*Turn to the contributed articles and the world outlook is even more pronounced. Here it is Henry S. Huntington who takes you galloping along from Germany to France, from France to Italy, from Italy to Poland, from Poland to Czechoslovakia, from Czechoslovakia to Spain, and from Spain to Portugal. Even a schoolmarm doing Europe in three weeks on two hundred and fifty dollars won't cover any more territory. But when your breathless ride is finished, you feel that you are in possession of the essential facts in regard to one important subject as these facts exist today in every country of continental Europe.*

*Turn finally to the editorial section. (You will probably turn there first of all, but since I read the page proofs in reverse order I find that the editorials are usually my "finally" when it comes to reading The Christian Century.) Here it is the editorial on the reconstruction period in China that lifts your eyes far beyond the American horizon. That editorial, by the way, should provoke a good many replies. It asks the sort of questions that a lot of us would like to have answered. Is the Christian enterprise keeping up with the rest of the progress over there?*

*It has been impossible for me to read a paper of this sort without being reminded of a text. It is a text that I have preached on a good many times, and so have a good many other parsons. You will find it over in Ecclesiastes, which is rather poor textual hunting ground, and shoved out on the margin of the 11th verse of the 3rd chapter. "He hath set the world in their heart." Not a bad description, is it, of the minds of those who planned a paper of this sort?*

THE FIRST READER.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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NUMBER 43

## EDITORIAL

**T**O DETERMINE his course in the campaign the voter will do well to ask himself these questions: If Smith is elected, what will his election be popularly interpreted to mean? If Hoover is elected, what will his election be popularly interpreted to mean? If Smith is defeated, what will his defeat be popularly interpreted to mean? If Hoover is defeated, what will his defeat be popularly interpreted to mean? Unless we

### Let the Voter Look Ahead!

totally misapprehend the public mind, the answer in every case save one will be in terms of the future of national prohibition. The one exception would be in the case of Smith's defeat. In that case, a majority of the public will interpret the event as indicating a national rejection of Smith's liquor program. A small but vociferous minority, including some newspapers, will insist that the governor has been made a victim of blind religious bigotry. Consideration of what is to come after November 6 should have much to do with the way in which the voter casts his ballot on that day.

### To Investigate Centralia Convictions

**A**N ITEM in the special correspondence from the Pacific Northwest appearing in this issue deserves more than passing notice. Our correspondent reports that the Puget Sound conference of the Methodist church has appointed a committee to investigate the tragedy at Centralia, Washington, on Armistice day, 1919. The whole country was shocked at the time those killings occurred, and an overwhelming portion of public opinion approved the severe penitentiary sentences which were imposed on the men who were convicted of manslaughter. As the years have passed, however, there has been a slowly mounting suspicion that the verdict in the Centralia case was affected by other elements than a strict regard for the actual events. Whereas early reports gave a picture of an armed band of I. W. W. desperadoes firing from ambush on a patriotic parade, it has been insisted by some responsible witnesses that the shooting followed an unprovoked attack by members of the American legion on the quarters of the I. W. W., during which threats of doing bodily injury to the "wobblies" were openly made. Members of the jury which returned the

convictions are reported to have sworn that their judgment was affected by an inflamed community opinion. But with all this gathering uneasiness as to the justice of the heavy punishment inflicted, nothing has so far been done to secure a review of the case under auspices calculated to impress any large portion of the public. That the official Methodist body in the Puget Sound country is now planning to do this furnishes further illustration of the new conception of social responsibility which is fast gaining ascendancy in the Protestant churches. Despite the reported objections from Centralia itself—which, like Sacco and Vanzetti's Boston, desires to regard this as a closed incident—it is to be hoped that this church committee will carry through a full and impartial investigation. For this concern lest any be unjustly imprisoned is prophetic religion of the purest sort.

### Jews and Christians Act Like Christians

**T**HE NEW GOTHIC house of worship of the Peachtree Church of Disciples, in Atlanta, Georgia, costing more than a half million dollars, contains many features which invest it with distinction not alone in its own denomination, but among Protestant churches generally. At the focus of congregational vision stands an altar built of white marble of exquisite craftsmanship, upon which the emblems of the holy communion are placed. The sacrament is thus celebrated at an altar instead of from a table. During the week of dedicatory services, an evening was devoted to what the program described as "Our fellowship with the Methodists," another to "Our fellowship with the Presbyterians," a similar service for the Episcopalians, the final evening being given to fellowship with all denominations not so specifically celebrated. At this final service, in which Baptists, Congregationalists, Universalists, Jews, and many other groups shared, the sermon was preached by Rabbi David Marx. In presenting him, Dr. L. O. Bricker, pastor of the church, called attention to the fact that in the base of the altar there was a six point star, symbol of Judaism, upon which Christianity historically rested. The star was cut from a blood-red stone brought from Palestine for that purpose and was sunk into the marble. He explained that his real reason for thus recognizing Judaism was not so much historical as fraternal—he wished his

church to make "a gesture to present-day Judaism across the chasm which separates Jew and Christian." Some days afterward, a committee of Jewish gentlemen waited on Dr. Bricker. They said their organization was about to erect a new synagogue. They desired to reciprocate his fraternal gesture by utilizing in an appropriate manner some symbol of Christianity. They could not use the cross, but would Dr. Bricker suggest another symbol? The beautiful moral of this incident is too obvious to dwell upon. But Dr. Bricker asked for time before making his reply to the request of the synagogue committee. He has given his consent for us to lay the matter before our readers, asking them—both Jews and Christians—for comment or suggestions.

### President Faunce Retires From Brown University

**P**RESIDENT W. H. P. Faunce, who has been the administrative head of Brown university for thirty years and a constructive force in American religious life for forty, has resigned the presidency of that great Baptist institution and will be succeeded by Dr. Clarence A. Barbour, president of the Rochester-Colgate divinity school. Dr. Faunce was pastor of the Fifth Avenue Baptist church, New York, for ten years preceding his return to his alma mater to assume the position which he has occupied with distinction for a generation. Through all these years he has grown with the institution, but he has from the start manifested a breadth of sympathy, a quick intelligence, and a spirit of sweetness and light which have made him an asset not merely of the Baptist denomination but of the Christian world. Following a period of ill health three years ago he relinquished some of his administrative responsibilities, and his retirement now comes on the eve of the completion of his seventieth year. His successor, Dr. Barbour, has wide repute as a Baptist minister and is at present at the head of the divinity school which was formed last summer by the consolidation of Rochester theological seminary and the divinity school of Colgate university. He will assume the duties of his new office next June.

### "Keymen" Data Once More Discredited

**A** JURY VERDICT in Morris county, New Jersey, serves to discredit still further the "confidential information" which certain professional red-hunters have been supplying to trusting members of patriotic organizations. A member of the D. A. R. in Boonton, a New York suburb, wrote to the local paper alleging that eleven prominent liberals were "playing the communist game." A local minister, the Rev. William H. Bridge, found this sample of blue menace propaganda too strong for his liking, and wrote a reply in which he spoke of the charges as "lying imputations." The member of the D. A. R., a Mrs. Helen Brumley Baldwin, thereupon filed suit against the minister for libel. The trial developed into a three-day forum on pacifism, communism, free speech, and kindred topics. Mrs. Baldwin, when put on the witness stand to support her

original charges, soon disclosed that she had no knowledge of the actual views of John Haynes Holmes, Oswald Garrison Villard, Stephen S. Wise, Jane Addams, Lucia Ames Mead, Robert Morss Lovett, or any of the others whom she had attacked. She was, however, a recipient of the Daily Data Sheet, once published by Mr. Fred Marvin's Keymen of America, as well as of the propaganda disseminated by Captain George L. Darte, of the Military Order of the World War. On the trustworthiness of that material she hung her whole case. When Mr. Arthur Garfield Hays, counsel for Mr. Bridge, produced part of the Marvin "data" stating that Dr. Cadman, Raymond Fosdick, George Foster Peabody, Dr. Henry Sloane Coffin and Mrs. Franklin D. Roosevelt were members of an organization "engaged in propaganda against the United States and in favor of the socialist communist scheme to sovietize Mexico and all the Central American states," Mrs. Baldwin was asked whether she believed such charges. According to the New York World: "Without hesitation Mrs. Baldwin replied: 'I believe that if Fred Marvin said it, it's true.'" As the trial proceeded it became evident that to Mrs. Baldwin communism, pacifism, socialism and treason were almost interchangeable terms. The jury returned a verdict of "no cause for action." So another well-meaning woman found herself betrayed by propagandists who had convinced her of the reliable character of their wares.

### Not Fighting the Battle of the Jews

**A** WELL KNOWN HEBREW, Dr. Isadore Singer, thinks that Governor Smith, in protesting that the religion of a candidate should not be taken into consideration by the voters, is "fighting the battle of us American Jews." This is, perhaps, as accurate as his further statement that "You, Governor Smith, are the protagonist in this heroic contest" for "an American reformation, the definite pulling down of confessional barriers," and "making the religious philosophy of Abraham Lincoln the solid foundation for a universal religion of the future in which all progressive citizens of this country could find complete satisfaction for their spiritual cravings." As accurate, also, as his picture of "the polished Roman Catholic governor of New York and the roughly-hewn Protestant mining engineer from California." What reason is there for supposing that Governor Smith or any other Catholic—or, for that matter, any member of an orthodox Protestant church—would use his influence, in or out of the white house, for the establishment of a universal religion in this country? And what reason is there why such a weighty responsibility should devolve upon the President of the United States? He has enough to do without that assignment. As to "fighting the battle of us American Jews," there is nothing in that argument either. The cases of Judaism and Catholicism are not parallel in any particular. What prejudice there is against Jews is directed against their race, not against either their religion or its form of organization and control. Judaism does not exhibit a single one of those characteristics of Catholicism which cause some people, whether wisely or foolishly, to prefer a President of some other faith. Juda-

ism is not a form of government, exercises no highly centralized control over its adherents, is under no suspicion of incompatibility with American democratic ideals. There is no pope in Jerusalem. The fortunes of American Judaism are in no way involved in the present campaign. For our part, we would be delighted to have opportunity, if the other necessary conditions were satisfied, to cast a ballot for a great American Jew as President of the United States. There, indeed, would be a chance to demonstrate freedom from both religious and racial prejudice.

Blessing the Hounds  
Or the Fox?

SUBSTANTIATED and supported by a half-page picture in the Cleveland Plain Dealer, comes a report of the annual "blessing of the hounds" by an Episcopal vicar before the door of his church. Last year, we are informed, the ceremony was performed by the coadjutor-bishop. This year the hounds had to be content with the less exalted, but we hope not less beneficent, ministrations of a mere vicar. One can construct, without much difficulty, an explanation and defense, such as it is, for this ceremony. All life is, or should be, religious. Sport is a part of life. Fox-hounds are an instrument of sport. Therefore it is fitting and proper that the hounds should be blessed in order that sport may be sanctified and life may be made more religious. The argument, it must be admitted, seems thin and unconvincing. Perhaps a better one can be constructed, but that is the best we can think of at the moment. And the blessing of the hounds does not seem quite fair. How about the fox? He also is an instrument, as well as a victim, of the sport. Why should he not be blessed too? If the blessing carries with it any efficacy, it does not seem quite sporting to make the hounds its sole beneficiaries. They already have the advantage of numbers and they incur no risk in the sport, while the fox plays a lone hand and his life is the forfeit if he loses. If any blessing is to be done, we respectfully suggest that it ought to be for the benefit of the fox, or the rabbit, or whatever it is that they hunt. But soberly speaking, the thing does seem foolish. Assuming an ordinary degree of intelligence in the community, it is likely that not one single person present or concerned took the matter seriously. As a repetition of a ceremony that was current in an earlier time, the performance may be a quaint and interesting piece of pageantry. But the church can scarcely add to its prestige or win the respect even of the fox-hunting fraternity by this sort of trifling.

Some Canadians  
Are Skeptical

EVER SINCE Governor Smith pointed to the Canadian system as his idea of the proper way in which to "control" the liquor problem, debate as to the effectiveness of that method has taken on new vigor. Apparently, there are many Canadians who do not consider the system as now operating an unmixed blessing. That the United States should consider it a panacea for its prohibition ills seems to them incredible. A good indication of this Canadian

skepticism is to be found in this poster, reproduced here in greatly reduced form:

Some Canadians are Wondering

Just What IS "Being Controlled"

BY

"Government Liquor Control"

for, clearly, it is not any of the following:

NOT THE AMOUNT OF LIQUOR DRUNK, for	AUTHORITY
Ontario is buying liquor at the rate of \$1,600,000 a week.	Ontario Liquor Board.
In Alberta 4,000,000 gals. liquor sold in second year of "control."	Alberta Liquor Board.
"Sales of beer increased 1,000,000 gallons over last year."	Quebec Liquor Commission.
The seven provinces having "Government Control," with a population of 10,000,000, spend \$160,000,000 a year for liquor.	Reports of the seven Liquor Control Boards.
NOT THE SALE OF "HARD" LIQUOR, for	
"Since the opening of the Beer Parlors the sales of 'Hard Liquors' increased 50%."	British Columbia Liquor Board.
Sale of hard spirits increased 32,275 gals. in one year.	Quebec Liquor Com. 1924-5.
Sale of hard liquor increased 33% in last two years.	Saskatchewan Liquor Board, 1927
NOT THE NUMBER OF PERSONS DRINKING	
Alberta issued 60,000 permits the first year; two years later she issued 144,000 permits.	Alberta Liquor Board.
In Ontario 220,440 permits were issued in first four months.	Ontario Liquor Board.
Drunkenness among women increased 53%.	Minireal Star
NOT DRUNKENNESS	
"If all the drunks were arrested there would be no room for them in the jails."	Police Commissioner C. F. Burton of Manitoba.
"Arrests for drunkenness increased 125% in first eight months."	Saskatchewan Liquor Board.
"All records for inebriates were broken today when 89 Labor Day celebrants faced Magistrate Cohen."	Toronto Star.
NOT BOOTLEGGING	
"Our greatest problem is moonshine in the country districts."	Alberta Liquor Board.
"Bootlegging increased 111% in first year."	Saskatchewan Liquor Board.
"As much liquor is sold by bootleggers as is sold in the Government stores."	British Columbia Liquor Board.

SOME CANADIANS ARE DISCOVERING

instead of Liquor being Controlled by the Government

THE GOVERNMENT IS BEING CONTROLLED  
BY LIQUOR

Passengers Cross the  
Atlantic by Air

THE SAFE ARRIVAL of the Graf Zeppelin in this country provides the high point of public interest in aeronautics for the present year. There have been several notable airplane flights and one major catastrophe—that of the Italia—but none of the previous air adventures of 1928 has caught the popular attention quite to the extent of the voyage of this superdirigible. Undoubtedly this is because the flight of the Graf Zeppelin brings the first commercial passengers by air across the Atlantic. The rate, to be sure, is high, and the dirigible is not able to accommodate as many passengers as crew. It is hardly likely, therefore, that trans-Atlantic voyaging in this fashion will soon become a serious competitor with the steamship lines. But the thing has actually been done, and there are prospects that it will be done again. It may even be that from this time on there will be more or less regular air service across the north Atlantic. According to reports, this will not be offered by the Graf Zeppelin, since the airship has been sold to a Spanish firm which plans to use it in service between

Spain and South America. A pervasive optimism naturally envelops the successful conclusion of this maiden air voyage. Amateur prophets see the air full of trans-Atlantic planes and dirigibles. Yet there were many incidents connected with the trip of the Zeppelin from Friedrichshafen to Lakehurst which urge considerable conservatism in predicting future developments. The great airship proved peculiarly susceptible to the whims of air currents. It developed at least one structural accident which might have had serious consequences. It took a day and a half longer to make the passage than had been estimated. When the event is viewed apart from the excitement attending its consummation about all that can be said of it is this: The Atlantic has been crossed by a heavier-than-air craft carrying commercial passengers. But we are not yet in sight of the day when air passage will become a regular method of spanning the oceans.

### Intelligent Materials for Young People's Meetings

**S**LOWLY the organizations attempting to work with young people are readjusting their methods to a new day. The changes in Sunday school lesson material have in recent years been of striking character, as was to have been expected from the high caliber of the educators who have been working on their form and content. It has been harder to discover an equal readiness to abandon outworn practices in the various young people's societies. But the change is beginning there, too, and it will not be long before the old "devotional meeting topic" will have given place to something quite different. One of the most interesting examples of this change in materials for young people's societies is the new series of studies which the Epworth league, Methodist organization, has put out for its intermediate section. Instead of adopting a series of 52 unrelated topics, one for each Sunday in the year, this organization now publishes in pamphlet form a long list of "units" of study. Each one deals with a specific question which can be made real in the experience of the student. There is no limit as to the time in which a local group will complete one of these units of study; it is simply expected to keep at it until, in the opinion of group and leader, there is no more value to be extracted from it. The topics cover a wide range. A sample unit now before us is entitled, "How can we work for peace?" Another, "Choosing what to read." An unusually suggestive portion of the former study attempts to help in the reading and evaluation of the contents of a daily newspaper. Church workers who are on the lookout for new material in this field will do well to study what is being done by this long-established Methodist body.

### The Endowed Church and the Individual Member

**T**WO of Pittsburgh's wealthiest congregations announced the receipt of new endowments on a single recent Sunday. At one morning service Dr. Hugh Thomson Kerr, of the Shadyside Presbyterian church, told his congregation that some anonymous donor had endowed

that church in perpetuity. Ten thousand dollars a year is to be available for use in meeting current expenses and twenty thousand a year for missions, home and foreign. At the same hour Dr. A. R. Robinson rose in the Sixth United Presbyterian church, also located in Pittsburgh's exclusive East End district, and made an announcement exactly paralleling that by Dr. Kerr. Doubtless there were other ministers in Pittsburgh, struggling with the raising of their budgets, who read the announcements in the next morning's paper and remembered vaguely the scriptural word about what happens to him that already hath. Neither of the churches thus endowed gives any evidence of being in need of financial assistance. Both carry budgets so large that ten thousand dollars will make little appreciable change in their plans. There is, of course, a certain insurance against the future in such a gift which any congregation would welcome. But it would be interesting to make a study of endowed churches of this sort to see what effect, if any, such gifts have on the individual member. Will the member of restricted means, knowing that the church's income has been increased in this fashion, feel that the necessity for his participation in its support has been removed? The endowment of a downtown church is one thing; that of a wealthy church in a residential section is something else again. We cannot help feeling that it is still a good thing that most churches have to go forward along the road of individual responsibility sometimes involving financial sacrifice. Nothing is better calculated to give a congregation vigor than the conviction that each member counts.

## Are Christian Statesmen Asleep?

**A**FTER SEVENTEEN YEARS of warfare China has won a breathing-spell in which to attempt the tasks of national reconstruction. And with an enthusiasm reminiscent of the surge with which the young men of the renaissance sprang to the reconstruction of medieval Europe, these young men who have found leadership in China's nationalist movement are undertaking the re-making of their country. The air is filled with projects looking toward political, economic and social reform. Conference follows conference at Nanking, and while much that is talked is a waste of words and much that is written is a waste of ink some progress is being made, and the way is being cleared for greater and faster progress in the future.

All students of political science will watch closely the evolution of the commission form of government which is evidently the political goal of the Kuomintang, or Chinese nationalist party. To what degree will the constitution soon to be promulgated show the effects of America's recent experiments with administration, particularly in municipal affairs? To what degree will it mirror fascist Italy? To what degree bolshevist Russia? To what degree will there be a throwback to the France of the Bonaparte directorate?

Equally will students of economic trends watch the working out of programs for the encouragement of Chinese industry, proceeding hand in hand with the safeguarding of the rights of labor. Already the Nanking government has called for the advice of American economists of a distinctly moderate type. But will the actual functioning of the new economic program prove to be moderate? And no other social experimentation now projected, unless it be that in Russia, will be given as much world attention as will go to that on which China must now launch, particularly in the realm of education.

No wonder that nationalist China, confronting these problems, is plunged into a period of feverish activity. No wonder that her press is filled with schemes for the reform of this abuse, the amelioration of that brutality, and the construction of all the necessary parts for a veritable utopia among the nations. The cynical westerner is apt to sneer a little at all this, knowing that not a tenth part of all that is now proposed is within the range of possible achievement. But the young Chinese, who feel that they have at one and the same time broken the power of the irresponsible war lords within China and reasserted the dignity of their country in the face of the world, cannot be repressed from dreaming their dreams and seeing their visions. Out of it all some progress will surely be made.

Yet in the midst of all this planning for a new China one listens impatiently for the voice of Christian statesmanship. A year ago, two years ago, Christians were more articulate than any others in declaring that changes—drastic and basic changes in the whole structure of the Christian community in China—must be made. It was hard to pick up a church periodical, even at this distance from the orient, without finding in it some prophecy emanating from missionary sources of the immense changes soon to come in missionary policy and practice. Some changes, the significance of which has been widely heralded, have actually been made. These were, however, essentially emergency measures. They were made to hold together enterprises and institutions in which heavy financial investments had been made, and which were at the time in danger of complete destruction at the hands of an inflamed and unthinking public attack.

Such emergency measures did, to a considerable extent, catch the eye of the Chinese and allay their wrath against foreign-controlled institutions. To that extent they must be accounted to China's missionary leadership for righteousness. But it is beyond belief that any series of emergency measures, taken under the pressure of such events as those which caused the missionary evacuation of 1927, can represent a completely rounded and carefully thought out program for the reconstruction of the Christian community in China. Yet it is obvious that the determination to change organization and practice, proclaimed so loudly a year ago, is not being voiced with any such freedom today. In fact, one will read a long way in church periodicals to find that it is being voiced at all.

The end of the period of anarchy has released Chinese politicians, industrialists and social workers to attempt with boundless enthusiasm the reconstruction of that portion of

Chinese life for which they feel responsible. But the end of the period of anarchy has apparently tempted many Christian leaders to slip back into acquiescence with church conditions that they have themselves acknowledged to be far from the ideal. Why this contrast?

Reports from mission boards indicate that the missionary reoccupation of China is almost complete. There may not be quite as many missionaries as there were before the debacle, but the number of occupied mission stations is not much smaller than the number occupied before the nationalist uprising. In the main, the missionaries have gone back. On what terms? What difference is there between their status today and their status at the time they fled? That there is a spiritual difference in many cases the slightest knowledge of the human heart will testify. But the changes that were prophesied at the time of the evacuation were not intangible changes. What has been done to make good on the promises and protestations of last year? What is being done?

In the hour when China's Christian community was under terrible tribulation it was generally declared that four major problems were demanding constructive and daring action. There was the problem implicit in a divided Protestantism. There was the problem of the relation between the missionary and the Chinese Christian worker. There was the problem growing out of the status of mission property holdings under the old treaties. And there was the problem of the missionary's personal status, particularly as a recipient of military protection. Ramifying out from these there were scores of other issues, but these were the fundamental causes of misunderstanding recognized on every hand. Now that the missionary occupation is being resumed, what has been done to clear them up? What is being done?

There is a united Church of Christ in China, but the scandal of divisions within the handful of Protestants in the face of the nation's spiritual needs persists. In fact, such news as has come to this country in recent months indicates that, with the lessening of the pressure from political events, there has come a new emphasis on the virtue of denominational loyalty in several important communions—notably among the Anglicans, the Lutherans and the Methodists. Has the property situation been altered, except in the case of certain union institutions which were already free from the control of single denominational mission boards? Does the missionary stand, technically, in any different relation with the Chinese Christian worker than he stood before? And if nothing of far-reaching importance has been done about these things, what is under way?

Readers of *The Christian Century* know of the steps that have been taken toward clarifying the relationship of the missionary to military protection. They have followed the progress of the movement to secure this spiritual emancipation from its first adoption by a single mission board through the actions of the Foreign Missions Conference of North America and to the climacteric resolution adopted by the great international conference at Jerusalem. But what has happened since the Jerusalem action, taken last Easter? Is anything being done to make these resolutions lead to

government action? Or is the missionary, back now in interior China, just as liable to bring the gunboat as he was two years ago?

Let it be noted that we are not now making charges. We are asking questions. They are, it would seem, vital questions. It is possible that the answers, if known, would prove satisfactory. It may be that much is under way to reconstruct Chinese Christianity which is not apparent at this distance. But if that is so, is there not some way by which the church in the west may be told of it? If the missionaries are actually pressing forward from the emergency measures of 1927 and of the early months of 1928 to a balanced and statesmanlike program for the future, why are we in the dark? One thing is certain: the men and women who have been supporting the missionary enterprise do not want to see another typhoon blow up in China and find the church there as unprepared to meet it as it was two years ago. Yet that is exactly what will appear if, when the storm comes, the work of Christian reconstruction is not deep and far-reaching and well advanced.

## On the Observance of Armistice Day

**M**ANY tokens indicate that Armistice day will be celebrated this year to an extent and in a spirit quite without precedent. It falls on Sunday, and it is hardly conceivable that a single church in the land will fail to recognize the anniversary of the end of the great war. Moreover, this year marks the completion of a decade. Sufficient time has elapsed to put the war in perspective. Our attitudes and opinions have had time to make adjustment with facts to which we were blinded by the passions of the struggle.

But more than all, recent events have quickened the hearts and hopes of men as to the possibility of realizing the goal of a peaceful world before another international crisis arises. Steadily the obsession that war is inevitable is being dispelled in men's minds. More and more the idealism of peace is passing from the few—the prophets, poets and sages—to the rank and file of the common folk who have to bear the heaviest burden of war. The peace movement is now no longer the exclusive concern of the intelligentsia. It is drawing to itself those very men and women upon whose uncritical patriotism governments have always depended for a prompt response when a war was precipitated. With the increasing discernment that war is not inevitable, that modern wars are not made by natural processes, nor by the deliberate choice of peoples, but, as Ambassador Houghton showed in his Harvard address last year, by a very few men in places of control, the peace question is today more intense in public interest than at any time since the armistice.

This fact is full of significance. Observers have always noted that a peace movement follows every war. But with the passing of a few years, the memory of the struggle cools and fades, and the glamor of war reappears. The

result is that the peace impulse dies away and the new generation is ready and eager to respond to the trumpet call. In the decade since the great war, this historic precedent has been reversed. Instead of cooling off, the peace impulse has been growing more intense with each passing year, and it is well within the truth to say that the movement against war is more vigorous, more widespread, more hopeful and more intelligent, than at any time since the armistice.

Particularly in America and Great Britain, and in Germany too, the cause of peace is thrusting its roots down into the Christian conscience itself. The churches are gradually coming to see that this peace business is their business. It would hardly be an overstatement to say that peace is becoming an article of our Christian orthodoxy. And when it is recalled that the Christian church has throughout history been the chief bulwark of war, blessing every war with divine benediction, filling its own temples and cathedrals with memorials to great soldiers, one can foresee enormous consequences which will flow from a religion whose worshipers will some day recite as a part of their creed: I believe that war is sin, and that the state which uses it as an instrument of policy may not claim the blessing of the church.

But whatever inhibitions may still be upon the church in this matter, the governments of the world have reached the stage of action. The right to go to war has ever been the supreme prerogative of sovereignty. It has been assumed and accepted as a right, both legal and moral, and all our peace plans have left it unchallenged, undisturbed. But today the governments themselves have laid the axe at the root of the tree. They have signed a treaty not only condemning the exercise of this sovereign right, but unreservedly renouncing it as a right. Instead of a right, the governments themselves would make it a crime, turning against it the whole system of international law and the public conscience of mankind.

This thing has been done in our time, in the decade now closing, aye in this very year 1928! Is not this indeed a year of grace? And must not Armistice day be a climactic day in the feeling and vision of all men of goodwill? The theme will dominate the worship in all the churches. In addition, many union services will be held. Communities as such will assemble on Sunday afternoon or evening, or on Monday, for a public celebration in remembrance of the dead, in rejoicing for the manifest progress of peace, and in self-dedication to the full consummation of the great hope.

What manner of service should it be? This question has been answered, so far as *The Christian Century* is concerned, by the fact that a great many requests have come to this office for a complete order of service. There is felt the need of something besides preaching or speechmaking, however eloquent. An Armistice day service should be a people's service. The people should celebrate the day, not vicariously through a minister or orator, but communally. Moved by the requests for a service that would enable the people collectively to bring to God an oblation of memory and hope and praise, we have prepared a complete order of

service for the day. It is suitable for a church service or a public assembly, on Sunday or Monday. We should like to lay the entire service before Christian Century readers, as the best form which an editorial on this subject could take. But our space makes that quite impossible. We may only take space for an abridged reproduction of a single unit—the climacteric act in which the people pledge their allegiance to their government in its pursuit of peace.

The service gathers itself under three motifs—Remembrance, Rejoicing and Loyalty. After the dead have been gratefully remembered in a service culminating in the hymn, "For all the saints who from their labors rest," and the sermon (or address) has been given, the ritual proceeds as follows:

*"Then shall the leader say:*

"In this tenth year after the end of the world war we have been witnesses to an astounding event, which surpasses the expectations of our most ardent hope and puts to shame our feeble faith. On the 27th day of August of this year of grace, fifteen sovereign nations sent plenipotentiaries to the city of Paris to affix the signatures of their respective governments to a solemn covenant unreservedly renouncing war as an instrument of national policy and mutually pledging one another never to seek the solution of their international disputes, whatever their nature or origin, except by pacific means. We rejoice that our nation was there represented and that, on our behalf, the honor of the United States of America was pledged to the faithful keeping of the solemn vow there made. We rejoice also that, since the date of signing, more than thirty other governments have officially indicated their purpose to adhere to this covenant. We wait in prayer and expectation for its ratification by the senate of the United States and the parliaments of all nations. The effect of this universal treaty will be completely to abolish the institution of war, making it a crime under the law of nations. Thus a firm foundation in international law will be laid, upon which mankind may erect a noble and enduring structure of justice and peace. It is meet and fitting that we store the words of this covenant in our hearts, so that we may give intelligent support to the President of the United States and all servants of the public will, that faithfully and with unfaltering purpose they may keep the high obligations of peace to which our sacred honor has been pledged. Let us read the Pact of Paris."

Comes then the preamble of the pact, which the minister reads. This enumerates the fifteen countries first signing the pact, and sets forth their high purposes in undertaking its obligations. When the reading of the preamble is done the essential text of the pact, consisting of two brief articles, is read by the people as follows:

"The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"The high contracting parties agree that the settlement or

solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

*Then shall the congregation rise and pledge allegiance to their country in its pursuit of peace, saying, with the leader, these words:*

We, the people of this congregation, offer praise to Almighty God that his spirit has with such grace and power moved upon the nations. As we have in times past offered our lives and treasure to the fortunes of war, so now, under a new dispensation, with war outlawed, we dedicate ourselves and our mighty nation to the fortunes of peace through justice.

*(The congregation still standing, the following hymn shall be played once through, then sung by the choir, and afterward sung by the entire congregation. Complete silence should be established before the first note is struck by the organ. By giving reverent and close attention while the hymn is being played, and during its singing by the choir, the congregation will then be ready to join with full heart and full voice.)*

#### HYMN

Who goes there, in the night,  
Across the storm-swept plain?  
We are the ghosts of a valiant war—  
A million murdered men!

Who goes there, at the dawn,  
Across the sun-swept plain?  
We are the hosts of those who swear  
It shall not be again!

*"Then shall the Leader read from the Prophecy of Isaiah."*

This is but a fragment of a service which represents our conception of the manner in which Armistice day should be observed. Others will be able to improve upon it. The all-important thing is to keep the day, to make it a holy day, not a holiday, and to provide the people with an order of service through which they may take something precious out of the casket of their own hearts and offer it on the altar of God.

## Friendships

### A Parable of Safed the Sage

THERE CAME unto me one day four maidens, driving a Car, and they were all girls whom I knew and loved well. And they sate and made merry and I was glad of their coming.

And they vied one with another in their Gaiety, and they inquired of me, saying, We be all of us thy friends, but am I not the Dearest of them?

And I said, Wherefore should I lose three good friends by telling the fourth that I love her the most? And would she then love me any the better?

And there came to us as we sate in the sun-parlor over the path, the maid, with a Tankard, which the Old Monks were wont to use in a Monastery with stronger drinks than I serve, and she poured out Five Glasses of Lemonade.

And I said unto the Four Maidens:

As a Refreshing Drink of Cold Water, such as bringeth to the Giver the Promised Reward of the Holy Gospels, so is one of you.

And I said, Sweet as the Sugar which goeth into this Delicious Compound is another of you.

And they began to say, Do not accuse me of being the Lemon.

And I said, Lemonade that is but Sugar and Water is very Poor Stuff. As the piquant and delightful juice of the fruit that maketh Lemonade a thing of joy unto him that drinketh, so is another of you.

And they said, I should not greatly object to being that.

And I said, Like the sprig of Mint that giveth to the drink, already very good, the final taste of Perfection, so is the fourth one of you.

And they said, Which of us is which?

And I answered, What can that matter, since each of you doth add an Ingredient of Value and Charm? Sort yourselves and be what you will, only so you are unto me your own dear selves.

And I said, Friendships have no need to be Classified. Each Friendship is in itself the Justification of its own existence and the definition of its own Quality. There be forms of Love that in their Nature are Possessive and Exclusive, and we may not grudge them their right; but it is not so with Friendship; there is always room for One More Friend.

And one of them said, I had not so thought of it. There be as many kinds of Friends as of Smiles.

And she began to sing, There are smiles that make us happy, and so on.

And I said, Sing it yet again, and with words that I shall give unto you.

And these are something like the words that they sang as I taught them:

There are Friends as Sweet as Sugar, There are Friends a trifle Tart, There are Friends who stir the Mind to Action, There are Friends who dearly warm the Heart; There are Friends to grant a Smile at Parting, There are Friends to Cherish to the End, But no Heart can ever be too crowded To make room for Just One More Friend.

## VERSE

### For Dead Flyers

**B**OLD Icarus, waxen-winged,  
Scorning the ways of treading feet,  
Lifted himself into the sky  
Blue above the isle of Crete.

Bold Icarus touched the sun  
On the way to Sicily  
And with broken, melted wings  
Dropped to the Icarian Sea.

All men fly on wings of wax.  
God of fliers, take their souls  
Out of the seas that cover them,  
Closer to their burning goals.

RAYMOND KRESENSKY.

### Seen on a War Shrine in Pennsylvania

**S**ILENT and unbetrayed, a carven rood  
Within a niche of stone I could descry  
Amid the sheltering trees, as I drew nigh  
A little space in a green solitude,  
But where of old, with anguished fortitude,  
At Christ's right hand his Mother watched him die,  
Now, a bright crown of laurel holding high—  
Fair honor's sign—a soldier's figure stood.  
Then I bethought with what perceiving grace  
Had hands bereaved anew the tale thus told,  
How in his Mother's heart her Son gave place  
To broken men and grave: "Thy son behold!"  
And how for all men's sorrows he yet mourns,  
Whose crown of victory followed cross and thorns.

E. M. GREEVES-CARPENTER.

### Autumn

**E**VEN as leaves fall from the trees in the Autumn,  
And the boughs are bare, yet the richer for having  
borne them,  
So the years fall from our shoulders,  
Leaving them older and more wise,  
And covering the ground with a many-colored mantle of  
days  
That grew old and dropped away,  
And have become dead yesterdays, remembered.

E. W. FOLSOM.

### You Say I Would Not Dare?

**Y**OU say I would not dare to live forever?—  
Such ragged little wings as mine could never  
Keep me afloat out in the ether spaces  
Where white-hot suns reel by in blinding races?  
There's no propeller strength in souls like me  
For all the cyclones of Eternity?

And yet, when I in wistfulness and yearning  
Have watched the crystal sphere of Venus burning,  
Or felt the moonlit Jungfrau's mellow glowing,  
Or heard the deep Atlantic's sullen flowing,  
I said, "I too am old and strong and vast.  
Here's something big enough for me at last."  
And all the wide, sweet world is full of wonder.  
I've never had enough of crackling thunder,  
Nor leaping fire, nor snowflakes whitely falling,  
Nor waning sunset cloud, nor red-birds calling,  
Nor water lilies naked to the sky.  
Eternity was made for such as I!

MARIE DRENNAN.

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# The Church That Is to Be

By Joseph Fort Newton

TODAY, as of old, a Figure is standing at the cottage door at Emmaus, making as though he would go further. He is a pilgrim Christ, and the history of Christianity is the story of his journey adown the centuries, a commentary on the words, "He appeared unto them in another form." Only, alas, as at Emmaus, he is not recognized, and men do not know who is leading them until he is leaving them—to continue his great errand in the world. Humanity, if left to itself, would stand still, dwell in a cottage, and keep Christ with it; but it cannot be, though he will tarry for an hour to bless the bread of fellowship.

Evermore the wind is on the heath, and the Great Adventurer makes advance into new lands and new times. All through the years we trace his footsteps; in the joyous heroism of the early church, with its "strange power called weakness"; in the five centuries following—the formative period of theology, when the issues of faith were thought through; in the middle ages, rich in art and full of beautiful and strange personalities; in the Reformation, with its affirmation of the sanctity of the home, the worth of personality, and the competence of man in religion. Often the sky was overcast and the way dim, but that shining Figure was ever on before, beckoning a laggard church to follow.

## THE EXPANDING GOSPEL

By its very nature the gospel of Christ is an expanding, unfolding power in the life of man, revealing new wonders as "the thoughts of men are widened with the process of the suns." Only, we must remember the profound paradox in the words of St. John, confirmed many times in the history of our faith: "Whosoever advances and abideth not in the teaching of Christ hath not God." Advancing and abiding, liberty and loyalty—in that sign the church has conquered in days agone. Ardent but misguided leaders break with the truth as it is in Jesus, but their movements end in futility. Always the power of renewal emerges from the deep heart of the church itself, not from the outside, as so many imagine; and so it will be in the ages ahead. An outstanding fact of our day is the number of choice spirits who have broken with Christian tradition only to find themselves in the presence of Jesus, and enthralled by his personality. They have rejected many dogmas about Jesus, but they dare not reject him, since he has the words of eternal life. But, alas, such souls are few, since the plain fact is that most of those who hold aloof from the church do so because they do not want to be disturbed by the claims of religion, or plagued by its ideals. The fortunes of Christianity and the church are almost, though not quite, one.

Today, as in other days, a living Christ is trying to lead a timid, fearful church into a new age of adventure and enterprise; but it holds back. Always it has been so. Winslow reports of John Robinson, the pastor of the Pilgrim fathers, that he "bewailed the state and condition of the reformed churches, who had come to a period in religion, and would go no further than the instruments of their reformation—as, for example, the Lutherans; they could not

be drawn to go beyond what Luther saw. And so also the Calvinists—they stick where he left them. For though Luther and Calvin were precious, shining lights in their times, yet God hath not revealed his whole will to them, and were they now living they would be as ready and willing to embrace further light to that they had received." Those words might have been written yesterday or this morning, so true are they to the inertia of the church, and its desire to stay where its last leaders left it. Man, even Christian man, if not totally depraved, is at least totally lazy, or else is the victim of fear.

## FAITH IS NOT FINAL

Never was the truth set forth more picturesquely than by Joseph Parker in his striking sermon on "Faith Self-Enlarging," in which he shows that faith of necessity must grow, by its own inner logic, and that it is only real when it does grow. His text was the words of Jesus to the men of his day who professed to believe in Moses: "Had ye believed in Moses ye would have believed in me"; because a living faith will recognize its own fruits and fulfillments in new forms of faith. A faith, if it is alive, always modernizes itself, catches the last vision, the last phase of revelation. Faith is not final; it is a beginning, a dawn, a seed, a spring with many summers in its heart. A church does not really believe its own creed until it is willing, and even eager, to add to it, restate it, following it into new revelations and applications. Today a new vision of God is transfiguring a changing church which professes to remain unchanged, and denounces the changes—as in all the past.

Much has happened betimes; a world-view is passing away, and the inner ideal and outlook of man has altered. Besides, a wild storm of war has swept over us, shattering old dogmatisms and optimisms, and leaving a black swirl of wreckage in its wake. The hearts of men are deeply troubled, wanting to believe but finding it difficult. Our age has an intense, eager, wistful longing for spiritual reality, for a more satisfying sense of God. Men want religion, but they do not know where or how to get it. Often they seem to want its consolations without its high commitments, its delight without its discipline. But they want it, knowing that the human problem will not work without the spiritual factor. There has never been so vast a force of incipient spiritual activity, to be influenced for good or ill, as there is today.

## DIFFERENCES SIGNIFYING NOTHING

Yet, oddly enough, if religion attracts, the church repels. An obsolete sectarianism no longer expresses the real religion of our time, which, so far as it reveals itself, is more a practical mysticism than a system of dogma. There is not a sect whose original reason for being is valid today, or whose central insistence has any relation to the actual issues of our time. The differences which divided our fathers are not resolved; they are forgotten. They do not

signify. Such debates seem idle alongside the acute sense of injustice—social, racial, industrial—which festers in the very souls of people of all ranks, rich and poor, high and low. One detects an eclipse of faith in the hearts of many in the church who carry on by the momentum of memory and habit; a pathetic scanning of the skyline for a new portent, a strained intentness of listening for a new accent of faith. What an opportunity for a pilot-voice at the prow of our ship of the spirit, sailing in new and strange waters!

Alas, temporarily at least, we are deadlocked between an archaic orthodoxy and an arid, negative modernism, both alike impotent to deal with the problem of redemption in its tragic and gigantic modern setting. One abides but does not advance; the other advances but does not abide. One looks backward and loses the vision of the pilgrim Christ; the other tries to trim a titanic Christ down to fit its fastidiousness. Modernism, as it now stands, is no more a gospel than were the meditations of Marcus Aurelius. A plague on both their houses! What we need is a further step in religion, an altogether other dimension of faith and fellowship, if we are to get on with the Christian enterprise. Either we must go forward to a greater Christianity or be forced out of religion altogether by the tide of cynical materialism now flowing—losing, first of all, the loyalty and service of a generation of virile and educated youth.

#### THE NEXT STEP IN RELIGION

Is Christianity dying, as Arnold Bennett and others tell us it is, almost as if it were a bit of good news? Yes, of course it is, though for a reason they do not understand. It is the genius of Christianity to die, like its Master, and rise again radiant and newborn. Evermore it must die to outworn forms of creed and rite, and rise to a new vision of truth; must die to its narrow sectarianism, and rise to a sense of the unity of things which differ; must die to an inadequate individualism, and rise as a "beloved community." We are on the eve of great change and advance; new ideas of the spiritual world and its laws are at the door. Men of spiritual awareness detect a spirit moving in the currents of our time, like the Ezekiel vision of a spirit in the wheels prophesying a new demand of the human soul. More light will yet break forth, if we have eyes to see and a heart for high adventure in the fellowship of him who is going further.

What is the next step in religion? We have tried dogma, and it involves us in endless debate, and in bigotries unbelievable. The time is at hand when we must advance from philosophy to fellowship, *from faith to love*; because religion is love, as God is love, and faith attains reality only in love. The word *credo*, I believe, does not solve the crossword puzzle, unless we add the word *amo*, I love, in which Jesus summed up his gospel. "Love one another"—how much, how long, how far?—"as I have loved you!" There is the measure, the standard, the prophecy of our faith. If only the arms of Christ, still outstretched on the cross, might be unloosed to clasp us in one embrace and draw us nearer to his heart! Then we should know a truth deeper than dogma, holier than ritual, and as inclusive as the love of God, uniting us in a creative, cooperative, invincible fellowship. Here truth, goodness and beauty blend. Love

in thought is truth; love in action is goodness; love in expression is beauty. Love is indeed the fulfilment of the law, as it is the confirmation of faith and the realization of life, wherein liberty and loyalty join with "the deep power of joy."

#### GOD THE SUPREMELY CONCRETE

But is love enough? Something deep and drastic is needed, as all agree, if the church is to meet the issues and master the demands of our day. No restatement of dogma, no rearrangement of machinery, will do. A vague other-worldliness, with its cult of selfish ecstasy, is as impotent as the effort to make up in "pep" what is lacking in prophecy. No, there must be a daring and heroic advance *from truth to power*, if our quest is to become a conquest. A line from Unamuno, the Spanish seer, may give us a hint: "My religion is to know the truth in life and the life in truth." Truth we have in richness, truth enough to set us free from all our ills, once we know how to release its pent-up power and how to use it. St. Paul said that the gospel is "the dynamite of God unto salvation," and it is equal to all the wild forces of an age of reaction and revolt, as it has been in other ages gone by.

How can these things be? One of the richest books of recent years is the "Selected Letters of Baron von Hugel," who pondered much on our plight and pointed to a way out. A mystic by genius and experience, he was also a philosopher, and not unaware of science and its meaning. He knew that God is not only the supremely spiritual but also the supremely concrete, as Lotze was wont to say. He saw that the older mysticism, by seeking absorption in the abstract, became hazy and empty, despite many white flowers of the spirit which it grew. By the same token, if we adjourn the mystic quest of the Eternal, our religion becomes earthy and heavy. Science and mysticism belong together, he said, as twin activities of the soul, each to correct and confirm the other. The tragedy of our age is that they are at odds, whereas they ought to be the two wings of the human spirit. If we obey the law of the power, the power will obey us. Men of science are trying to tap the atom, or the ether, seeking new sources of energy. Just so we ought to learn that the law of the spirit brings the life that is in Christ; and that life is power—even the power of an endless life.

#### JESUS THE POWER OF TRUTH

If we turn to the New Testament we find that the keyword is power, and its echoes fill us with awe. Jesus spoke with power, and his words had the force of deeds. He was more than the Truth, he was the power of truth, evoking new energies and new capacities, it almost seems, in the life of man. In his fellowship men found themselves able to do what hitherto they were unable to do. There was a new mastery of old tyrannies, and ancient enemies—sin, disease, fear, death—were flung in the dust. So it has been, in some degree, in all the great ages of the church; and such power awaits our use when we seek it and are ready and worthy to use it—power from on high to lift our feebleness and failure. Nothing can save the church and make it equal to its task today but the power that created it. The vast and restless

mood now upon us may be divinely intended to drive us back from secondary methods and devices to the source of consecration and conquest.

#### FROM DOGMA TO DEED

Only such love and power as was in Jesus can lead our faith forth from dogma to deed, making the church a center of unity and service, in which men live together as sons of God in gladness and good will. The religion of Jesus is love, comradeship, fellowship, ministry, or it is nothing. It is not first a theology, but a friendship. If it is impossible for men to unite in the love of Christ, then Christianity is impracticable, and had better be given up. But it will not be given up. Sooner or later the church will realize the will to fellowship and draw to itself those who are worthy to be called the disciples of Christ. Unless the power of Christian love fulfills itself in the church, healing our envies, rebuking our schisms, and melting the bigotries that blind us to brotherhood, how can it influence the structure of the social order? Our business is not to do something *for* the church, but to do something *with* it.

Here is the challenge of a sad and distracted age to the followers of Christ today. Are we ready to meet it? The words of Jesus are as true of a church as they are of an in-

dividual: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." As Edward Irving said long ago, what our age needs more than all else is a "demonstration of a higher style of Christianity—something more magnanimous, more heroic, than this age is accustomed to." That is to say, what we need is an adventurous church, daring to make trial of the law of love first in its own life, and then in its ministry to human need. Let us give ourselves to it utterly, nor think it too great an achievement for the church of today, with its plodding and faltering advance toward the prophetic vision of the love of God that cannot fail!

Where is Christ in the tumult of our time? The answer is, Look for him where the struggle for justice is fiercest, where human need is most piteous, where the tragedy of life is sharpest—look there and you will behold, as in the fiery furnace of old, a form like unto the Son of Man. There, too, is our post of duty and of danger, if we are to make the church truly Christian—that is to say, a sacramental fellowship of those who love in the service of those who need. Evermore our Leader makes as though he would go further, and still further, along the Road of the Loving Heart—a pilgrim in the twilight, in his hand the nailprints of the cross, in his heart the hope of the world.

## Is Catholicism Winning in Europe?

By Henry Strong Huntington

SOME TWO YEARS AGO the Universe, most widely circulated of the English Roman Catholic weeklies, printed across its front sheet a great headline reading: "Catholics predominant in England. The largest Christian body in the country." The text that followed reported the speech of a certain Father Arendzen, in which he said: "Though it is perfectly true that Catholics are a small minority, we Catholics today are the dominant factor in the religious life in this land." To make his statement look reasonable he cut down the membership of the Church of England to three million, less than half the generally accepted figure; then tore the church into three distinct denominations, high, broad, and low; and so concluded that the Roman Catholics, with not quite two million adherents, constitute the greatest single religious body in England and Wales. Basing their articles more on the headlines than on the speech the Catholic papers of America told their readers that England was now prevailingly Catholic!

During the pope's jubilee in 1925 the church papers of England and America filled column after column with reports of Scandinavian pilgrims who had gone to Rome to honor his holiness. It looked as though Protestantism was failing in the north. But the real root of the story was very thin indeed. Three hundred Norwegians had yielded to the lure of the special holy year railroad rates to make a sight-seeing trip to Rome. Arrived there, they learned that, like every one else who had come on pilgrim railroad fares, they were expected to make a regular tour of the shrines

and altars of the city. The Norwegian is an honest man. He swears to his own hurt and changes not. The children of the Vikings betook themselves from church to church and ceremony to ceremony, but with no thought of giving up their Lutheran faith. Instead, before they left they sought out a quiet gathering place and there worshiped God at least once after their own fashion. When they got back half of Norway joked them on kissing the pope's toe.

#### ENTHUSIASM AND STATISTICS

Throughout the year 1925 the newspapers abounded with accounts of the great numbers of holy year pilgrims who were visiting Rome. In October American Knights of Columbus in Italy boasted that over a hundred thousand of their countrymen had already come for the jubilee. Even the thirteenth edition of the Encyclopaedia Britannica says that the celebration "drew to Rome more than 1,250,000 pilgrims." But the Roman Catholic church has its perfectly sober official figures. The Holy Year Central committee reported for the entire year 5,786 American pilgrims and 356,810 of all nationalities. Of these 212,000 came from Italy, and 144,310 only from abroad.

Our reports about European Roman Catholicism often resemble the story which the German papers carried in 1926 about a Roman Catholic wave sweeping over America. In the first three months of that year, according to the German accounts, 224,694 Americans had been converted to the faith. The figures represented a great misappre-

hension. In reality they applied, not to the first three months of 1926, but to the entire year of 1925, and represented not merely converts from Protestantism, but the whole Roman Catholic growth in this country. That growth was largely due to natural increase and immigration. The official Roman Catholic figures for the United States report a total of less than forty thousand proselytes from other Christian bodies during the whole of 1925.

From this sort of publicity the non-Catholic is likely to get a quite false idea as to the Roman Catholic's own estimate of the present state of his church. In reality many Roman Catholic leaders feel more or less pessimistic. While a distinguished European Protestant summed up the results of the world war thus: "France won it politically; Great Britain won it territorially; the United States won it economically; and the Roman Catholic church won it religiously," the best informed Roman Catholics feel quite otherwise. The New York Catholic World, organ of the Paulist Fathers, not long ago declared: "The war has done us no real good. We have lost more in Austria, Hungary, Czechoslovakia and Jugoslavia than we have gained in Germany, France and Italy."

Let us inquire for a moment how things are actually going within the Roman Catholic church in Europe today. We shall not touch on the political elements in the situation, but only on one or two matters which serve roughly as internal thermometers.

#### PETER'S PENCE BUILDS INSTITUTIONS

To begin with Germany, the Roman Catholics there suffered much as did the Protestants from the postwar movement away from religion. In the German census of 1910, 209,000 persons declared themselves "without church." In 1925, after the lid of political and social pressure had blown off, 1,551,000 so registered. From 1910 to 1925 the population of Germany grew eight per cent, while the Roman Catholics were increasing only seven per cent, and the Protestants only five.

So far as institutions are concerned, the Roman Catholics made an enviable record after the war compared to their ecclesiastical rivals. The collapse of the mark hit the Protestants like a hurricane. In 1923 alone they had to shut the doors of eighty-eight of their charitable and other foundations. To be sure, they have also made their gains since the war. In Württemberg, for instance, only one Protestant institution has closed its doors in the last decade, while ten new ones have opened, and in the whole reich the Protestant deaconess homes have increased from fifty-nine to sixty-six. But on the whole the period has brought the Protestants more disaster than they had known for a century. In the day of need they had no world treasury on which to draw.

Behind the German Roman Catholics, on the other hand, lay all resources of Peter's pence. In the first five years after the war they opened seven hundred new establishments, many of them very small, to be sure, but valuable as outposts for the future.

In both sections of the church the number of young men preparing for the ministry has declined seriously. In the Protestant seminaries 4,300 men were studying in 1914; only 2,000 in 1926. The Roman Catholic seminarians

numbered 3,450 in 1920 and 2,600 in 1925. In regard to the Protestants we should add that before the war the supply of pastors for the state churches exceeded the demand. Not infrequently after graduation young men waited from six to eight years for their first parish. The Protestants do not yet appear greatly worried about the future supply of ministers.

The German Roman Catholics, however, feel much concern on the point. Their Bishop of Meissen not long ago declared:

The candidates for the priesthood have alarmingly decreased in number; not only because even among Catholics the religious life has suffered under the influence of the war and the postwar period, but especially because of the fact that the parents and ecclesiastical institutions lack means to provide for the study of talented youths anxious to devote themselves to the priesthood. . . . For the same reason the number of youths joining the various religious congresses and orders has greatly decreased.

In church membership, what current there is in Germany flows from the Roman Catholic church into the Protestant. In round numbers the official figures are as follows:

	Catholics becoming Protestants:	Protestants becoming Catholics:
1910 .....	8,300	4,800
1914 .....	7,350	4,500
1915 .....	5,250	3,900
1919 .....	9,150	7,300
1920 .....	11,000	8,550
1921 .....	11,450	8,000
1922 .....	10,200	7,100
1923 .....	9,500	7,250
1924 .....	10,900	6,950
1925 .....	13,600	6,950

The movement either way, however, amounts to but little, as appears from the following table:

	Number of Roman Catholics per 100,000 becoming Protestants:	Number of Protestants per 100,000 becoming Roman Catholics:
1910 .....	35	12
1920 .....	57	22
1921 .....	59	21
1922 .....	53	18
1923 .....	49	19
1924 .....	54	17
1925 .....	67	17

By their own account the Roman Catholics suffer also in mixed marriages. Three years ago the news service of the American National Catholic Welfare council reported: "The census of 1910 showed 33,536 mixed marriage couples in Saxony. Of these only 4,771 families had Catholic education for all the children and 640 had mixed education. Catholic education totaled 14 per cent."

Bishop Schreiber, the bishop of Meissen whom we have just quoted, puts the number of German children lost to the Roman church through mixed marriages at more than 40,000 annually.

So much for Germany. Let us turn to France.

The church finds even more trouble in recruiting its clergy here than in Germany. In the Roman Catholic Progres Civique of January 1926 Maurice Charny, describing a recent meeting of the French bishops in Paris, wrote:

Nothing less than the fate of the Catholic church was the cause of this gathering of prelates. For the Catholic church is threatened with perishing in slow agony for lack of priests to celebrate its mysteries and indoctrinate its faithful. Will the church still be open fifty years from now?

Priests engaged in parish work in France numbered 20,793 in 1903; 25,120 in 1913; only 15,397 in 1925. M. Charny cites figures indicating that 13,000 boys and young men were studying in the big French theological seminaries in 1905 and only 6,000 in 1923. Of the slightly less than 20,000 Roman Catholic parishes in the country, 5,566 had no curates in 1925. The number of vacant parishes is growing. Not long ago on the doors of certain Paris churches the following appeal appeared, prominently posted:

Young Men Study for the Priesthood. The war has killed 4,618 priests and church scholars and emptied the seminaries where youths were studying to become priests. Ten thousand parishes are without priests and there is only one priest for every 1,661 souls in France, and he is often a very old man.

Many Roman Catholics themselves reckon that not more than a quarter of the people of France really hold by the church. The bishop of Versailles recently lamented that the republic was becoming a pagan nation. In great districts of the land the old church is practically extinct.

In the article referred to, M. Charny also said:

The diminution of the effectives of the clergy is not a phenomenon peculiar to France. It can be seen in countries less Catholic than France, as Italy, Portugal, Belgium; and the crisis existed before the war. In reality for the last fifty years one can note a slow regression of the vocations in every county of the world in proportion to the development of education. What is this if not that the diminution in the number of priests is due to the weakening of popular faith?

Just at this moment, however, M. Charny's statement does not apply to Italy. There the number of candidates for the priesthood has recently increased. Mussolini, before his fascist days, wrote an admiring life of John Huss, addressed to the "public of free thinkers." But now, as ruler of Italy, he consistently cultivates the good will of the vatican. Two of his measures, the increase of the salaries of the country clergy and the release of seminary students from the two years of obligatory military service, have probably played a part in increasing the number of young men preparing for the priesthood. Nevertheless, the city of Rome does not now supply enough young priests to fill all her own altars. In Roman Catholic Italy as in Protestant America, the city has to depend on the country for her future spiritual leaders.

#### DECLINE IN PORTUGAL

As for the rest of Latin Europe, in Spain, outwardly at least, the church holds her own. We shall add a word later as to the feeling within the church. Portugal, however, tells a very different tale. There, as in many other lands, the words clerical and monarchist are practically interchangeable. Under the monarchy the state paid the salaries of the parish priests. The republic separated state and church, and withdrew the support of the secular clergy. As a result, the average quality of the priests in Portugal greatly improved—for only the genuinely religious stuck by the church—but scarcely enough of them remained to carry on the services. One of my friends recently spent a Sunday morning visiting seven of the thirteen churches in the old university town of Coimbra, the most clerically inclined city of Portugal. His round covered the largest

and most popular churches, including the magnificent new cathedral as well as its dingy predecessor. At not one mass did he find music or incense, or more than one priest serving at the altar. As a rule the sacristan or some old man took the place of the second priest or altar boy. About 20,000 people live in the city. Some seven hundred of them attended the seven services.

In central Europe the Roman Catholics can find some cheer in Poland. In the recent past, the Polish Roman Catholics were ground between the upper millstone of the Holy Orthodox church of Russia and the nether millstone of the Evangelical church of Prussia. No wonder that the average Pole thought a man had to be a Roman Catholic to be a patriot. The church today reaps the fruit of its former persecution. The Polish government is pulling down, stone by stone, the beautiful Warsaw Orthodox cathedral, built only twenty years ago. Roman Catholicism is the state religion. None the less, in Poland as in Austria, Protestants, in proportion to their numbers, hold an amazing number of official positions. Moreover, in Polish Galicia and Volhynia thousands of the Ukrainians are deserting the pope. They formerly belonged to the Greek Catholic church, which observed, virtually, the rites of the Orthodox church, but acknowledged the bishop of Rome. At least 25,000 Ukrainians have already gone over to the Protestant churches and the movement has only begun. These people dream of forming a national Ukrainian church, once the law will allow it.

#### THE MEMORY OF JOHN HUSS

Farther south, in Czechoslovakia the movement away from Rome has developed great strength. Three hundred years ago the Thirty Years' war wiped out organized Protestantism in Bohemia. But as national feeling revived, the Czechs, even though Roman Catholics, remembered John Huss as their greatest hero. The Church of Rome stood for Austria and suppression. When 1918 brought the day of liberty, a multitude of priests and laymen streamed out of the old fold. A million of them organized the new Czechoslovak National church, a hundred thousand went into the Protestant churches, and a million more declared themselves "without church." In other words, in the last ten years nearly a fifth of the people of Czechoslovakia have deserted Rome. Today but few Czechs care to enter the Latin priesthood. The country nominally remains Roman Catholic, but large elements in the population would like to give up all connection between the state and the vatican. As in two other Roman Catholic countries, Hungary and France, a Protestant heads the government.

So much for outward conditions.

In regard to the priesthood, it is an extraordinary phenomenon, which I should scarcely believe if I did not have it, on good authority, that many of the Protestant clergy who are at work in Latin Europe receive numerous calls from priests who would like to leave the priesthood. To numerous Protestant workers ten or even twenty such callers come in the course of a year. One man reported fifty. Another has received so many such appeals where he could give no aid that he has told his housemaid to refuse admission to anyone in clerical dress with whom he

has not an appointment. Even so, clerics in civil dress get by the door. A former Italian priest says that three to five thousand of his old colleagues would leave their church if they could find a livelihood outside it. A careful study has led an extremely well informed Protestant to accept the higher figure.

In Spain Dr. Ripoll, a broad-minded professor in the University of Madrid, but a devout Roman Catholic in matters of dogma, not long ago published a constructive criticism of the policy and government of the Roman church. The poorer clergy showered him with thousands of letters of approval and appreciation. Some Spanish clerics would go much further. Almost daily one or more of them appeals to a former priest, now a Protestant pastor, for help to leave the priesthood. It seems beyond question that if these dissatisfied priests had some quiet place to which they could resort until they found themselves, spiritually, intellectually and economically, a great number of them would demit their profession.

#### NEW CATHOLIC ACTIVITIES

Faced with this situation, the Roman Catholic church is by no means letting matters drift. As Luther's reformation led to Loyola's counter-reformation, so the present multiplicity of new methods of work among Protestants is producing its Roman Catholic reflection. The Knights of Columbus imitate the Y. M. C. A. From the same inspiration Father Kusnunnioz, a noble Polish Jesuit, twenty years ago started in Cracow a local work which has aided more than five thousand boys and young men. The Slesians founded by Don Bosco, a saintly churchman of the 19th century, have developed institutions for orphans and neglected boys in five continents.

For young people farther up in the social scale the church has organized numerous student clubs. In Germany and elsewhere a special lay order composed of men and

women of high social standing concerns itself with the welfare of the young people in the universities. Members of the order invite Protestant students into their charming homes, where they talk to them with an engaging tolerance. The order has led a few young people—mostly women—to enter the Roman Catholic communion.

#### NEW INTEREST IN THE SCRIPTURES

The Roman Catholics of Europe are giving a new recognition to the scriptures. Father Jerome, the spiritually-minded head of the great Franciscan church in Florence, is ready to say: "The Catholic church owes a debt of gratitude to Protestantism for the interest now being shown in the Bible. The Protestant Bible societies pointed the way where the Catholic church had been lax and indifferent. It sowed the seed from which our church is now reaping a harvest."

In Bologna, Italy, a congress of priests not long ago met to consider ways of placing more emphasis on the use of the scriptures among the laity. In Spain the church has set apart twenty priests to become experts in the study and presentation of the Bible. On the door of the Jesuit church in Prague there recently appeared a notice of a Bible class conducted Sunday afternoons. In London the Roman Catholic Westminster cathedral displays for sale at low prices copies of the Gospels and the book of Acts.

One might go on to name other new measures developed by the church to meet the situation that now faces her. But what we have reported indicates her attitude fairly well.

The whole story shows the Church of Rome waging an active battle, changing her weapons from time to time, winning here and there, but on the whole internally, if not externally, apparently losing more than she wins. Modern thought and the modern idea of life press hard on almost every form of religion, whether it be that of Rome or Constantinople or Geneva.

## B O O K S

### Rehabilitating the Pharisees

*Jesus and the Pharisees.* By Donald W. Riddle. University of Chicago Press, \$2.00.

NEW TESTAMENT STUDENTS are aware that among Jewish authorities on the first century of Christian history there has been strong protest against the picture of Judaism presented in the Gospels; particularly the disapproving references to the Pharisees. Such writers as Abrahams and Montefiore have insisted that the New Testament documents give an entirely wrong view of the character of the Jewish leaders in Jesus' day. This is much the attitude of Moore, in his two-volume work on Judaism. Professor Riddle of the University of Chicago reviews the entire question in a recent work. He has made a very thorough survey of the early Christian sources, and reaches the conclusion that the characterization of the Jewish leaders, particularly the scribes and Pharisees whom Jesus encountered in his teaching, is not a true representation of that class, and in fact that it is not derived from firsthand reports of such conversations, but is the result

of later contacts between Christian and Jewish groups, where controversies arose whose spirit has been carried back into the personal life and words of our Lord. Professor Riddle traces the subject through the entire New Testament, and believes he finds an increasing tone of severity and hostility from the Gospel of Mark on to the Johannine writings. He affirms that the anti-Pharisaic polemic of early Christianity gives no true idea of the Jews of Jesus' time, and in its bitter animosity reaches at times an actually venomous intensity, and this too in language reported as spoken by Jesus.

The argument is deeply interesting. The testimony of the New Testament is presented in great fulness. No doubt is left in the mind of an unbiased reader that the commonplace Christian attitude of partisanship against the Jewish authorities in Palestine in the days of Jesus needs to be revised. In fact, it is a satisfaction to refer something of the caustic criticism attributed to Jesus to later groups whose relations with the Jews in the local communities led to controversy and animosity.

Yet it must be confessed that a re-reading of the New Testa-

ment documents in the light of Professor Riddle's arguments does not remove the impression of stern and severe words uttered by our Lord, nor of just cause on his part for such criticism. The history of religion abounds in just such strictures on the part of prophets and apostles on the lives of those they addressed, even when the people so described were the best of their kind. The figurative nature of oriental speech allows much in the way of exaggeration. But even this does not permit the assumption that there was not a basis for the words of reproof. Moreover the ministries of other great religious leaders abound in similar mordant invective against the

opponents of the movements concerned. The literary sources of Buddhism, Zoroastrianism, and particularly Islam present numerous parallels to the severe arraignment of Pharisees and scribes found in the New Testament. Yet those thus denounced were not the worst of mankind.

Professor Riddle's book is a stimulating discussion of an important phase of early Christian experience. It deserves full consideration in any competent study of the period. And if it overstates its thesis somewhat, the correctives are at hand in the sources themselves.

H. L. WILLETT.

## CORRESPONDENCE

### The Editor Signs His Name

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of October 11 you say:

"If a voter holds that the ultimate ascendancy of the Roman Catholic church in the United States would involve a reconstruction of our American system at many vital points; and if he holds that the system as projected by our Protestant-minded, Anglo-Saxon fathers is a better system than that with which a medieval church, dominated by a Latin mentality and controlled by a foreign oligarchy, would displace it, why should he be stigmatized as a bigot because he refuses to jeopardize the social order in which he does believe by encouraging with his ballot the forces which desire to bring about the kind of a social order in which he does not believe? The whole appeal rests upon a perversion of democracy."

Allow me to paraphrase this paragraph:

If a voter holds that the ultimate ascendancy of the Quaker religion in the United States would involve a reconstruction of our American system at many vital points; and if he holds that the system as projected by our Protestant-minded, Anglo-Saxon fathers is a better system than that with which a pacifist, anti-oath, anti-defense, anti-constitution church, dominated and controlled by a group allowing foreign invaders to enter our shores, would displace it, why should he be stigmatized as a bigot because he refuses to jeopardize the social order in which he does believe by encouraging with his ballot the forces which desire to bring about the kind of social order in which he does not believe? The whole appeal rests upon a perversion of democracy.

Mr. Editor, are you willing to sign your name to this reconstructed paragraph? If not, why not? You cannot deny that there is as much truth in it as in the original one written by you. If the above reconstructed paragraph should appear in a Catholic periodical your denunciation would be one of the first and one of the most vehement. I'm afraid, Mr. Editor, you do not understand the first essentials of fair play.

Syracuse, N. Y.

MARY E. LYNCH.

[The Editor of The Christian Century gladly signs his name to the paraphrased paragraph.—CHARLES CLAYTON MORRISON.]

### What the War Did to His Mind

EDITOR THE CHRISTIAN CENTURY:

SIR: Every time I read one of those articles on "What the War Did To My Mind" I live over again the events of ten years ago and my own experience as Y. M. C. A. worker and army chaplain. I feel that I was standing on the brink of hell, helping men get ready to go into it, to suffer unnamable wounds in bodies and souls. More than that, I was helping men get ready to go into hell to make hell—men who were being schooled to hate, being trained not to suffer but to make others suffer, not to die but to kill, to kill by most skillful and devilish methods.

They were under my spiritual guidance. What should I preach to them? What would you preach to them? Would you lay much emphasis on that clause in the Lord's prayer, "Forgive us . . . as we forgive?" Would you say much about being peacemakers to men who were being trained as warmakers? Would you urge them to be merciful when they were being taught to be unmerciful? Would you hold up the ideal of the pure in heart to those who were having hate bred in their hearts? Would you call upon them to love their enemies? I confess with shame that I did not. I preached sermons that had about as much essential Christianity in them as if they had come from a Hindu pundit. I confined myself to a purely individualistic morality; "Don't swear, don't gamble, don't booze, keep away from bad women, do your duty, and trust in God." What a gospel!

I knew that I was in a horrible muddle, but I could not see the way out. I simply had to go ahead with the job as best I could. I did not see the way out until four years had passed. Then I knew that the thing I had had a share in was utterly opposed to the spirit of Jesus, that it was antichrist. I am ashamed that I did not realize it sooner.

That is what the war did to my mind.

Heuvelton, N. Y.

CLYDE V. SPARLING.

### The Historical Jesus

EDITOR THE CHRISTIAN CENTURY:

SIR: The following sentences from a preface to Hermann's "Faith and Morals" are appropriate in a criticism of Mr. Dwight Bradley's article, "Do We Want an Historical Jesus?"

"It has sometimes been suggested, especially when criticism seemed unusually destructive, that faith has to do, not with the historical Jesus, whose personality may any day be shattered by the critics, but with the ideas associated with his name, that in fact the doctrines matter, not the person. Prof. Hermann would say it is the Christ as a living person that matters. That life of His is an essential part of the 'reality' in which we find God. *It is his life* that brings God near to us and enables us to realize him. We dare not try to silence criticism; but if any critics were to tell us Jesus was only a portrait painted by men to set forth the ideal their own souls yearned after, we should not believe them. We are sure of Christ. *His is a real life* in which God not only once worked, but in which he still reveals himself to us."

This book of Hermann's and T. R. Glover's, "The Christ in Tradition and its Verification," may be commended to Mr. Bradley's reading, and to those who may have thought that the diverse portraits of Jesus given us by Papini, Barton, and Ludwig are the sign of the necessary failure of all history.

Denver, Col.

GORDON POTEAT.

### Quoting the New Testament

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Dr. Wieman in The Christian Century of September 20 interested me very much, and the more so, as I read on, for I thought, "Now, surely, we are going to have

something definite." And when I came to the six methods, I said to myself, "Here it is!" But after each one I had to write, "What is it?" for I could not tell what the method was. The New Testament gives us a method, underlying and fundamental, which if used, would accomplish all this—the things mentioned in describing these methods, and no doubt these suggestions would be very helpful. In briefest essentials, the following is God's program for winning the world through us: "I give you a new commandment—love one another as I have loved you. It is by this that every one will recognize you as my disciples—by your loving one another." (John 13:35.)

If "well begun is half done" then this will be a long step in winning the world. "The object of all instruction is to call forth that love which comes from a pure heart, a clear conscience and a sincere faith." (I Tim. 1:5.) "For all this is for your sakes, that the loving kindness of God, spreading from heart to heart, may cause yet more hearts to overflow with thanksgiving to his glory." (II Cor. 4:15.)

Minneapolis, Minn.

A. S. NEWCOMB.

## Traveling in Palestine

EDITOR THE CHRISTIAN CENTURY:

SIR: The time of year is approaching when many Americans will take the trip to Palestine and I am interested to share with them one piece of information which should add to the pleasure and profit of their journey.

Jerusalem is to many a disillusioning place and sometimes more so than is necessary on account of the unsatisfactory accommodations for travelers. The American colony seems to me to be by far the most agreeable place to stay and I have just received word that in response to the rapidly increasing demand for their hospitality they have considerably enlarged their accommodations.

The colony is a settlement of American Christians practicing community of property and rendering missionary and philanthropic service to the people of the land without regard to race or creed. Many of them have lived in Palestine practically all their lives. They furnish the best guidance which the traveler can secure; they can provide all information and every convenience necessary to make the Palestinian trip a success; and in every way their hospitality is delightful.

Any traveler who is contemplating a stay in Palestine will do wisely to write the American colony, Jerusalem, and secure accommodations in advance.

New York City.

HARRY EMERSON FOSDICK.

## Bits from Letters on the Campaign —Final Installment

EDITOR THE CHRISTIAN CENTURY:

SIR: In the midst of the writing of a sermon on the relation of the religious question to the present campaign comes the current issue of your paper, with your editorial on "Browbeating." It expresses precisely the position that I was seeking to present, but does it in such fine fashion that I cannot refrain from thanking you at once for it. Your description of the tactics of Smith as "browbeating" is particularly apt. I hope some way will be found to give the article wide circulation. It ought to broadcast over a nation-wide hook-up.

As for choosing Smith as the champion of liberalism, as against Hoover or anybody else, one wonders why. Has he not been careful to assure us that he will not favor the traditional democratic policy on the tariff? Has he not taken pains, by appointing Raskob as his party manager, to assure the world of his sympathy with big business, and the status quo?

Buffalo, N. Y.

LEO ALVIN GATES.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "Browbeating the Protestants" is

thoroughly sound and sensible, and very timely. The minister of the First Baptist church, Erie, Pa., answering the open forum question, "Is it right for a voter to take into account the religious beliefs and affiliations of a presidential candidate?" said, in part:

"Suppose a prominent Mormon were a presidential candidate. What would happen? Probably the members of the Mormon church would vote solidly for him—just because he was a Mormon. But probably, also, the vast majority of people outside the Mormon church would vote against him—just because he was a Mormon. They would oppose him because they know it is the policy and practice of the Mormon church as an institution to control and dominate the state for its own ecclesiastical ends wherever it can muster sufficient strength to do so. It does it in Utah. It not only controls politics, it controls business and education. Most of our countrymen would undoubtedly feel that it was not wise to elect to the influential office of president a man who was connected with a religious institution marked by such a policy and practice—the union of church and state, with the church uppermost."

Erie, Pa.

OLIVER C. HORSMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Since discovering The Christian Century some years ago it has been the writer's contention that it is the best paper on earth. The reason for this is that as "A Journal of Religion" it stands by the scriptural contention that "the earth is the Lord's and the fulness thereof" and should not be allowed to become the private property of a part of the people and administered for their private profit whether these owners be slave-owners, feudal lords, capitalists or what-not.

It is therefore quite disappointing that The Christian Century proposes to vote against this principle this year in order to oppose Al Smith and his wetness. There is always some apparently big issue to throw us off the track and get us to vote against our real convictions "just this once."

The concentration of wealth and privilege and power in the hands of a few is the disease that has proved fatal to every previous civilization that the world has seen and our own is likely to be no exception to that fate unless we soon turn from our present course and build a labor party, separate from and opposed to all parties that are dominated by capitalism. There is no time to lose. Norman Thomas and the socialist party is our only hope. If this "seems to lack political reality," what instrument can be devised to make the old parties clean up that will be as effective as a big vote for Thomas and Maurer? For remember, "You can never make your party do right by voting for it when it does wrong."

Greenfield, Mass.

E. K. SHELDON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for your concise and clear statement of the issue in your editorial, "Browbeating the Protestants." That ought to clear the thinking of many.

Glenwood Springs, Col.

B. A. BESSIRE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Thanks for and congratulations on the editorial, "Browbeating the Protestants." It is a pleasure to hear someone stand up on his two feet and talk straight on this matter. This should stiffen the spine of many a preacher, and many a layman, reluctant to speak out even on the moral issues of the campaign, lest someone should shriek "bigot."

Taunton, Mass.

FRANK B. McALLISTER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am simply forced to write you of my almost frenzied delight at your, crystalline clear, frank, brave editorial headed "Browbeating the Protestants." It is just exactly the rebuke which we have needed of the "religious intolerance" cry that has filled the daily newspapers ever since the Presidential campaign began.

I have been waiting for someone who is widely listened to to say just the things you have said in this editorial, and hitherto have seen almost nothing of the sort. I have marvelled at the apparent lack of discernment of the Dr. Van Dykes et al who have been so violent in their castigation of those who have felt very sure they had reason for their apprehension concerning the political influence of the Roman Catholic church under certain circumstances of the political prestige of their members. I might have known that you would speak out thus before the campaign ended, because it was your journal that a year or two ago almost made my hair stand on end with your courageous frankness regarding the possible menace to our democracy of the Roman Catholic church in its official attitude towards our government and national institutions. Such outspokenness on the part of a reputable national journal was a new experience to me.

Holyoke, Mass.

FRANKLIN KNIGHT.

EDITOR THE CHRISTIAN CENTURY:

SIR: Just a line to express my hearty appreciation of your editorial on "Browbeating the Protestants." You have expressed the thoughts of many hearts, hearts that are seeking not to be "bigoted," "intolerant" or "un-American."

Norwich, Conn.

DAVID A. PITT.

EDITOR THE CHRISTIAN CENTURY:

SIR: I thought your editorial on "Browbeating the Protestants" something very much needed just now. Both parties are making too much of the specious cry of "intolerance," when they mean something else. Especially the democrats do not want very much made of Governor Smith's connections, religious and otherwise.

South Portland, Me.

C. F. BUTTERFIELD.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial "Browbeating the Protestants" seems to me quite out of character in what I have long regarded as an outstanding journal of liberal Christianity. Naturally, I have not expected to find myself in agreement with every position taken by The Christian Century, but I have learned to expect that its approach to any important subject would be fair, free from panic, free from sophistry. So it is disappointing, even disheartening, to find at this time of hot thinking and harsh speaking an editorial in your paper that lends all the gifts of its fine dialectic to rationalize religious intolerance and encourage sectarian division.

You have averred that Governor Smith is not candid nor courageous in facing the religious issue, that the northern press is tied hand and foot with Roman Catholic patronage, that the Roman Catholic church is abstaining from political activity simply because it is better politics at this moment to seem not to be in politics, and that those of us who are tempted to make a gesture of protest against bigotry at the polls are unintelligent, pusillanimous and un-American.

These are harsh statements, impugning honesty and imputing unworthy motives. To make them is to incur very serious responsibility.

What justifies them in fact? Is it anything in the open record of Governor Smith's four terms as chief executive of the state of New York? Unless there is something sinister in that record, is it playing the game as The Christian Century has always played it to judge Governor Smith not on his performance but on the form of his religious faith?

If my opinion has any significance it is only because I happen to be of Puritan descent, a Protestant of a strict denomination, a social worker of sorts, who sees more success than failure in prohibition, and a long-time admirer and supporter of Mr. Hoover.

Minneapolis, Minn.

FLORENCE WELLES CARPENTER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to express my unbounded appreciation of the editorial in the current issue on "Browbeating the Protestants." You have spoken the truth and the statement that you have

given has been very much needed. It is passing strange that other periodicals have been so slow about saying essentially the same things. But this is just another evidence that we must look more and more to The Christian Century for forward-looking leadership. I was prevented at the proper time from expressing appreciation of Dr. Morrison's great work during the past twenty years. Though this is thus belated, I want to say that he has built up the one indispensable paper for the general reader. Long may it continue to express the same policy.

Keota, Ia.

W. O. HARPER.

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me to congratulate you on the editorial "Browbeating the Protestants." I have not always agreed with you heretofore, but I consider this by far the best article of the present political campaign that I have seen. I wish a copy might be placed in the hands of every thinking voter in the land, whether Protestant, Catholic or of no religion—and including especially Dr. Van Dyke.

Elmira, N. Y.

W. W. GREGG.

EDITOR THE CHRISTIAN CENTURY:

SIR: In reading over your pages of personal correspondence, I am astounded to find how wicked you are. You are too wet, too dry, too fundamentalist, too modernist, too almost everything. But, when I strike an average of these letters, I come back to my former opinion, that your editorials are very outspoken and very clear; and I do not propose to cancel my subscription: simply because I cannot afford to do without The Christian Century.

But I do have one thing against The Christian Century, and against all other religious papers that I have seen: you let Al Smith blow his smoke-screen right in your faces. Every one of you seems to be ready to admit that the republican party has been "guilty of gross malfeasance" in the enforcement of prohibition, and in other matters. The fact is, the complete enforcement of prohibition, notwithstanding its struggle against graft and against the liquor element, has been making astonishingly rapid progress, as compared with that of other great moral reforms in the past.

Carlisle, Pa.

RUTER W. SPRINGER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with great interest the editorial on "Browbeating the Protestants." Will you allow me to suggest that the writer begs the whole question at issue. He says that "With a Roman Catholic in the white house, the influence of the Roman Catholic system will be enormously increased in American social and political life." If that be true the argument that follows is legitimate and timely. But is that statement true? That many fear that such consequences would follow is undoubted; but is not the truth of that statement the point at issue? The editorial would have served a real purpose if it had substantiated such a fear. As a Protestant minister I distinctly challenge the truth of the premise on which the entire editorial rests.

Mount Dora, Fla.

D. B. SPENCER.

EDITOR THE CHRISTIAN CENTURY:

SIR: One of your correspondents asks this question: "Has not Al Smith said that he would enforce the law, and has not his record of four years as governor of New York entitled him to credence?" Why should that record lead us to believe that he will enforce the prohibition law? He secured the abrogation of prohibition enforcement law in his state so that there was no state law to enforce. Would he not do his best to obtain the repeal of the Volstead law? He declares that it should be liberalized. Would he not appoint men to enforce laws who would be wary of enforcing the eighteenth amendment? His speech of acceptance leads us to no other conclusion.

Freeport, Ill.

G. B. HOPKINS.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Chicago Cardinal Dedicates Springfield Cathedral

Cardinal Mundelein presided at the dedication of the new Cathedral of the Immaculate Conception at Springfield, Ill., Oct. 14. This was also the celebration of the diamond jubilee of the diocese and special exercises were devoted to its recognition. The cathedral dedication sermon was preached by Archbishop John J. Glennon, of St. Louis. The cathedral is built in the style of the Greek revival.

## Successor to Dr. Mott Selected

Mr. Fred W. Ramsey, a retired business man of Cleveland, and now president of the Cleveland Y, has been unanimously selected to succeed Dr. John R. Mott as general secretary of the National council of the Y. M. C. A. It is the first time in the history of the association that this position has been offered to a man whose training has been in the business world. Mr. Ramsey achieved success as the head of the Cleveland Metal Products company.

## T. R. Glover Undergoes Operation in Canada

Dr. T. Reaveley Glover, of England, who has been preaching in the United States and Canada for several months, while visiting friends in Kingston, Ont., a few weeks ago, had to undergo an operation for abdominal trouble and at last report was convalescing in a Kingston hospital.

## Dr. Orchard on Catholicism

The Christian World, London, reports that Dr. W. E. Orchard, of King's Weigh house church, London, says he is convinced that "Catholicism as a system of faith, order and worship is a legitimate development of the Christianity reflected in the New Testament, and is actually more primitive, scriptural and evangelical than any form of Protestantism." He claims that the King's Weigh house church "has not only taught Catholicism to Protestants, but it has taught Catholicism to Catholics who previously had very little notion of what it meant." "We have made it possible," he says, "for not a few to return to the Roman communion to which they originally belonged."

## Dr. DeWitt Leaves Leadership of Western Seminary

Rev. William C. DeWitt, after 23 years of service as president and dean of Western theological seminary, Evanston, Ill., has resigned and becomes dean emeritus. Dean DeWitt will retire Oct. 31, his 68th birthday.

## Dr. Merrill at Chicago Sunday Evening Club

Dr. William P. Merrill, of Brick Presbyterian church, New York, addressed the Chicago Sunday Evening Club, Oct. 14, on the subject, "Is It Reasonable to be a Christian?" Dr. Merrill left a Chicago pastorate in 1911 to take the pulpit of the famous Brick church.

1296

## Dr. Albertson Joins Biblical Seminary Faculty

Rev. Charles C. Albertson, formerly a Brooklyn Presbyterian pastor, has become a member of the faculty of the Biblical seminary, New York city.

## Chicago Presbyterians Dedicate New Church

First Presbyterian church, Chicago, Rev. W. H. Boddy, pastor, began, Oct. 14, its week of dedication services in connection with its new building, which is a

## British Table Talk

London, October 2.

THE ARCHBISHOPS have authorized the issue of an important announcement. The bishop of Norwich has already declared his dissent from the decision, but the counsel is clearly the considered judgment of the "Informal and Provisional" great body of bishops assembled last week in Lambeth. This is the

gist of it: The bishops cannot regard as inconsistent with loyalty to the Church of England the use of those parts of the prayer book which are deviations from or additions to the prayer book of 1662. But the 1928 prayer book must be the limit; the bishops will endeavor to secure that practices which are consistent with neither the 1662 nor the 1928 book shall cease. Permission to use "The Consecration" in the alternative order of the holy communion should only be granted provisionally and in exceptional circumstances. The rubrics for the reservation of the consecrated elements are to be reconsidered by a committee of the bishops. Pending a decision on the report of this commission, permissions for reservation are to be only provisional. But what does all this mean in face of the rejection by parliament of the 1928 book?

\* \* \*

## Interpreting the Bishops

Some say that the bishops are defying the nation, as it has acted through its parliament. The language is guarded but they declare that it means the practical ignoring of the action, twice taken, of the house of commons. They add that by such a step the bishops are heading for disestablishment. But this I do not think the bishops are seeking, and I doubt whether their decision means at the present moment a turn towards disestablishment. But it must be reported that the bishops have acted more drastically than was expected. Popular journals are already scenting the battle for disestablishment from afar. But the average English churchman does not want the bond between church and state to be broken. He is at heart, if not Protestant at least anti-Catholic. He is also a most conservative being and will need much to dislodge him from his faith in the "Protestant religion as by law established."

\* \* \*

## The Bishop of Gloucester Trounces The Heresy-Hunters

The Church congress assembled at this moment in Cheltenham is under the presidency of the bishop of Gloucester, Dr. Headlam. The bishop is a man of rare theological learning, of fearless and some-

what acid speech, and indeed not an opponent to be attacked with impunity. He has certainly answered with candor the indictment of Dr. Major, to which I referred last week. Dr. Headlam has issued a long letter to Lord Halifax; he flatly refuses to interfere with the program of the congress at the bidding of heresy-hunters, whom he charges with carelessness and inaccuracy and even unfairness in their statements. He turns the tables on them, moreover, by hinting that there are heretics in other camps than that of the modernists. There are Apollinarians abroad—horrid thought!—even in the ranks of the orthodox. (Dr. Rashdall once charged Dr. Gore with being an Apollinarian!) The bishop definitely expresses his dissent from much in the teaching of Dr. Major, but he finds nothing there, when the words are read in their content and reaffirmed in speech at Cheltenham, which can be the ground of so serious a charge as that which Lord Halifax has made in writing. The episode has certainly added interest to the Church congress, of which more later. Its theme is "What Does the Church of England Stand For?" Some are urging that it is time all of us cease from declaring what this or that communion stands for, as if there were an Anglican truth or a Baptist truth. If we stand for anything, it must be for that which we believe to be the mind of Christ.

\* \* \*

## Little Solutions for Big Problems

I. Capital Punishment.

It shall be enacted that on the next occasion upon which the law decrees that a criminal shall be hanged, the hangman be chosen by lot from the bishops and other leaders of the church.

\* \* \*

## And So Forth

In Gloucestershire, not far from Cheltenham, remains of a temple erected to a Celtic god Nodens have been unearthed. The mosaic floors and the precinct walls have been revealed, and what appears to have been a guest-house for pilgrims. This shrine seems to have borrowed some things from the Christian church which had not been without its witness in Roman Britain. . . . The Yarmouth meetings of the conservative party provided no sensation. The prime minister did not go so far as his followers would have liked. Some of the younger conservatives spoke strongly for a social reform program; once more the "Young England" ideal dear to Disraeli found expression. Others from another side pleaded

(Continued on next page)

magnificent structure costing \$750,000. On the first day, Rev. A. F. McGarrath, director of the department of building fund campaigns of the Presbyterian church, preached in the morning, and in the afternoon the preacher was Rev. William P. Merrill, of Brick church, New

York. The following day, Monday, the Chicago Presbyterian retreat was held in the new building, with Rev. C. B. Swartz, of Galesburg, preaching. The educational plant was dedicated Wednesday evening. Thursday was homecoming day, with Rev. H. L. Bowman, of Portland, Ore.,

former pastor of the Chicago church, speaking. Friday was homecoming day and Friday evening historical night.

### Dr. Jefferson Says Politics is Sordid Game, Without Religion

"Should religion and politics be mixed?" Dr. Charles E. Jefferson asked in his sermon at Broadway Tabernacle, New York, two weeks ago. Treating this question, he said: "The usual answer is no, but the answer is a mistaken one. Many persons who vehemently assert that politics and religion must not be mixed are not expressing what they mean. What they have in their mind is that church and state should be kept separate or that ministers ought not to mix partisan speeches with public worship. Religion is worth nothing unless it is applied to life. We all agree that religion must be mixed with our domestic life, and with our church life, and with our social life. If it is not mixed with political life, politics becomes a sordid game, and civic administration staggers and breaks down."

### Jerusalem Being Alcoholized

It is reported that last year nearly 300 licenses for the sale of intoxicating liquors were issued in the city of Jerusalem by the British authorities.

### Honors for Helen Barrett Montgomery

On the evening of Oct. 3, about 500 persons gathered at Lake Avenue Baptist church, Rochester, N. Y., to do honor to Mrs. Helen Barrett Montgomery, on the occasion of the 40th anniversary of

### BRITISH TABLE TALK

(Continued from preceding page)

that the conservative party should stand for the registration of book-makers and the legalization of ready-money betting! . . . The independent labor party has been meeting. Its chairman spoke strongly against the idea of cooperation with the liberals. The balance of policy, however, in the labor party is more and more with the right and against the more revolutionary elements. . . . The splendid gift to Cambridge university from the Rockefeller trust has been received with the deepest gratitude. It is recognized here that such a generous gift of £700,000 is in itself an evidence that the able administrators of the trust for the welfare of mankind have found in Cambridge something worthy of their support. For that, too, we are grateful. . . . The Simon commission has the general support of our people, but some in the labor ranks do not believe that its methods are sound. The members of the commission left these shores with a sober hopefulness.

### A Triumph of Publicity

It is not in my power to speak of the

message by means of which Mrs. Aimée Macpherson is going to drive the devil out of London. But I should like to bear witness to the incomparable publicity which has prepared her way for her. Much of it, like the greatest of all art, is doubtless unconscious. But deliberate or not, it has left our publicity agents dumb with admiration. To get Jix into it was a masterly stroke. Some misguided people sought to have the evangelist kept from landing. That must have led her agents to say that their hour had come, for that brought our Jix into the scene. Of course he said that there was no reason to exclude her on the ground that her doctrines might be controversial. But think of the advertisement, and free advertisement, so obtained. One day we see the evangelist pictured in the papers in the attitude of prayer; on the next it is announced that the picture was unauthorized, and a real one is given. This morning prominence is given to the fact that she has arrived, but secretly, and from the evening posters, large type, I learn that she is somewhere in London, though so far concealed. It is marvelous, unrivaled, inspired publicity. But I do not think that "hell's foundations" are trembling or that Satan is packing up to leave London.

EDWARD SHILLITO.

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the beginning of her ministry as teacher of the Barrett Memorial class of Lake avenue school. Rev. A. W. Beaven, pas-

tor of the church, and Pres. C. A. Barbour of the Colgate-Rochester divinity school, were among the speakers. Dr. Beaven

## Episcopal Convention Opens at Washington

THE GENERAL CONVENTION of the Protestant Episcopal church opened its 49th session in Washington on Oct. 10. This convention which meets every three years is the highest authority in the Protestant Episcopal church. It consists of two bodies, the house of bishops and the house of deputies. The house of deputies is made up of lay and clerical delegates from each of the 72 dioceses and 31 missionary districts of the Episcopal church.

Twenty thousand people assembled in the outdoor amphitheater near the new National cathedral for the opening service. President Coolidge in welcoming the convention at this opening service referred to the missionary activities of the churches. "While it is well for us to look abroad and carry to other people a knowledge of our faith, we should not forget that our success in that direction will be largely measured by what we do at home. The light which we shed for others will depend upon the intensity of the flame which we create for ourselves. The ability to help others to see comes from the clearness of our own vision. The greatest service that we can possibly perform for the world is to perfect our own moral progress. If we can do that we need have no fear concerning the helpful influence we shall supply to others."

### PRESIDENT COOLIDGE SPEAKS

The training of youth, the problem of reaching "large settlements of people within our borders who are still living under foreign conditions" and who are not yet receiving the full benefits of our system of self-government were cited by the President as examples of service which remains to be rendered.

Bishop Anderson of Chicago sounded the keynote of the convention in his opening sermon. He denounced religious intolerance, warned against the intrusion of politics in the pulpits, and appealed to the convention to devote itself to the vital problems of the present time instead of perpetuating the controversies of the past.

"Whenever the church undertakes to fight the world's political and social battles by using the world's weapons, or identifies itself with the world in the hope of producing 'a glorified human society by external pressure, the result will inevitably be a loss of morals," said the bishop.

"Ecclesiastical politics are no better than any other kind of politics. It is beginning at the wrong end. It is patching up the machinery of society that may work today and break down tomorrow.

"Will you permit your preacher to say that our main task is not to provide so many million dollars for the budget but to awaken in the church a fresh zeal for the conversion of souls; not to perpetuate the controversies of the sixteenth century but to meet some of the pressing problems of the twentieth century?

"Our great burden is not to find the choicest language in which to phrase our worship, but somehow to learn how to

persuade the wanderers outside the fold and the detached adherents within the fold to worship God in any language. Our work is not to settle the controversy between fundamentalism and modernism, which exhibits more fear than faith on both sides, but to engender such personal devotion to Jesus Christ as would force this controversy in the background."

### WOMEN RECOGNIZED

The Rev. Barney Phillips, rector of Epiphany church, Washington, D. C., was elected presiding officer of the house of deputies. For the first time in the history of the church women were voted a seat and a voice on the floor of the convention. Members of the Women's Auxiliary were officially recognized by the house of deputies and a special section of the floor set aside for their accommodation. Bishop Nelson, of Albany, and Bishop Burton, of Lexington, made known the surrender of their dioceses and retirement.

Minneapolis and Denver were in competition for the meeting place for the next general convention. Minneapolis seems to be favored by the deputies because of its offer to open the golf courses to the delegates during the period of the convention.

Bishop Slattery, of Massachusetts, chairman of the joint commission on prayer book revision, said that the American revision would probably be completed at this session of the convention.

### NO RESERVATION OF SACRAMENT

Referring to the prayer book controversy in England, Bishop Slattery declared that the chief difference between the American and English revision was that the English church was providing for the reservation of the consecrated bread and wine of the holy communion and the American book made no such provision. A measure providing for such reservation was introduced at the general convention of 1925, and was adopted by the house of bishops, but was defeated by the house of deputies.

The changes contemplated in the prayer book at this convention, Bishop Slattery said, "will greatly improve the book, which, without ceasing to be the book of the ages, will become the book of this generation." Bishop Slattery is not in favor of retaining the 39 articles in the present book. "Had there not been this excitement in England there would probably have been no agitation about the 'articles of religion' here," he declared.

"They belong to the period of the council of Trent, the Westminster confession and the Augsburg confession. They have an important position in the history of the church, but they are cordially disliked by the modernist and by the extreme high churchmen."

On the second day of the convention the women of the Episcopal church presented their united thank offering totaling \$1,101,405.40. This money is used for

(Continued on next page)

recalled the fact that the last honorary degree conferred upon Mrs. Montgomery, that of LL.D., was conferred by Welles-

ley, in recognition of her scholarship in translating the New Testament from the Greek into the Centenary testament. Dr.

Barbour referred to the fact that Mrs. Montgomery is the only woman ever elected as president of the Northern Bap-

### EPISCOPAL CONVENTION

(Continued from preceding page)

mission work throughout the world. Three thousand members of the church partook of communion at this presentation service. The overflow services in three chapters of the cathedral were attended by ten thousand while five thousand others knelt at the altar out-of-doors. In the first session of the house of bishops various prayer book changes were ratified. These proposed changes were originally made at the New Orleans convention three years ago.

#### PRAYERS FOR THE DEAD

A proposal to insert a prayer for the departed in the shape of the words "to grant them continual growth in thy love and service," so that the clause would read: "We bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to grant them continual growth in thy love and service," was carried by a large vote despite an objection that this would "involve the church in a specific prayer for the departed in which many of us do not believe."

The proposal to insert a new rubric which would allow the administration of holy communion by instinct, that is, by dipping the wafer in the wine rather than passing the common cup, was defeated.

The following new prayer "for the family of nations" was adopted: "Almighty God, our Heavenly Father, guide, we beseech thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness that they may become the kingdom of our Lord and Savior, Jesus Christ. Amen."

Substantial changes have been made in parts of the litany. The four-fold repetition of the words "miserable sinners" was taken out in the face of objections by some deputies. To the petition "from lightning and tempest" were added the words, "from earthquake, fire and flood," and the prayer for all who travel by land and water was augmented by the word "air."

An entirely new clause was added for the President of the United States as follows: "That it may please thee, so to rule the heart of thy servant, the President of the United States, that he may above all things seek thy honor and glory."

#### DEFICIT WIPED OUT

The wiping out of the church's deficit of one and a half million dollars was announced on the third day of the convention. "The effort to pay this deficit," stated Mr. Lewis B. Franklin, treasurer of the national council, "has been one of the most successful ventures ever undertaken by the church."

At the first of a series of conferences of the commission on the ministry under auspices of the department of religious education some blame for the type of ministers being trained in this generation was laid at the doors of theological seminaries. Bishop Paul Matthews, of New Jersey,

charged that seminaries "are solely concerned with the intellectual progress of their men and neglect their moral and spiritual sides."

Replying to this charge, Dr. Wallace R. Rollins, of Virginia theological seminary, asserted that, on the other hand, "certain bishops have accepted men who had been discharged from seminaries on intellectual or moral grounds and have

actually ordained them before their mates in the class from which they had been eliminated."

The convention unanimously pledged itself to raise one million dollars for St. Luke's International hospital at Tokio, Japan. The convention also endorsed a campaign to raise two and a half million for new buildings at the hospital.

ERNEST W. MANDEVILLE.

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Dr. Garrison is Literary Editor of *The Christian Century*, a professor in the Divinity School of the University of Chicago, the author of "Catholicism and the American Mind" and other books, and a contributor to many magazines and newspapers. \$2.00

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tist convention; she also held for 11 years  
the position of president of the American  
Baptist woman foreign missionary society.

The Barrett Memorial class was named  
in honor of Mrs. Montgomery's dis-  
tinguished father. A few years ago Mrs.

## Special Correspondence from India

Poona, September 14.

**THE INDIAN NATIONAL CON-  
GRESS** is a country-wide organization  
which has been working for many years  
for the political advancement of India.  
Its annual session, usually held during

### India's Proposed New Constitution

Christmas week, is an  
event of great political  
importance and is at-  
tended by thousands  
of Indians. Last year the congress was  
held in Madras. The Madras congress  
made a declaration that political independ-  
ence should be the goal towards which  
India should work and instructed its  
working committee to frame a swaraj  
(self-government) constitution in consul-  
tation with the leaders of all political  
parties in the country, and to place it for  
approval before a special convention of all  
parties to be summoned for the purpose.  
The all-parties conference which thus  
came into being has held several sittings  
in the past few months to decide on the  
broad principles on which the future con-  
stitution of India had to be framed. A  
committee with Pandit Motilal Nehru as  
chairman was appointed to draft the con-  
stitution. A month ago the Nehru com-  
mittee published their report, and it has  
been a subject of engrossing interest in  
India. The British press has also been  
writing favorably and otherwise about the  
proposals contained in the Nehru report.

### Dominion Status vs. Independence

The Nehru report has framed a consti-  
tution on the basis of what may be called  
dominion status. The maximum degree  
of agreement was obtainable only on this  
basis. The proposed constitution contem-  
plates for India a form of responsible gov-  
ernment like that which obtains in Can-  
ada, Australia and South Africa and  
within the British empire. But there is an  
influential body of Indian politicians who  
stand for complete independence and they  
envisage an India with a democratic gov-  
ernment having nothing to do with the  
British empire. The claim of the Nehru  
report is that dominion status is not in-  
compatible with complete independence,  
that dominion status when obtained in-  
volves the right to claim independence.  
Advanced opinion in the dominions of  
South Africa, Canada and Australia also  
lends support to such a view. The all-  
parties conference which met in Lucknow  
in the last days of August to consider the  
Nehru report accepted this compromise  
between dominion status and indepen-  
dence, but not without revealing the grow-  
ing strength and insistence of those who  
look forward to and work for freeing  
India from British connection. This is a  
grave indication of the profound disillu-  
sionment induced in India by the gulf be-  
tween Britain's professions and practices,  
especially noticeable in recent years in re-  
gard to her policy in India, of which Brit-  
ish statesmen would do well to take seri-  
ous note.

### Hindu-Muslim Differences

The presence of 60 millions of Muslims  
in India with a culture and outlook differ-  
ent from those of the Hindus leads to  
constant conflicts and clashes between  
Hindus and Muslims. This makes the  
question of the self-government of India  
extremely difficult. Therefore a constitu-  
tion which does not offer a solution to this  
Hindu-Muslim problem is not worth any-  
thing. The Nehru report faced the reali-  
ties of the situation and made recommen-  
dations which were accepted by the all-  
parties conference attended by Hindu and  
Muslim leaders. It is recommended that  
the system of separate electorates for Hin-  
dus and Muslims introduced by the re-  
forms of 1919 (granted by the British par-  
liament) should be abolished in favor of  
joint electorates with reservation of seats  
for Muslim or non-Muslim minorities, as  
the case may be. At the same time, by  
proposing universal adult suffrage and by  
recommending reservation of seats to mi-  
norities only for ten years, it is hoped  
that whatever disadvantages there may be  
inherent even in this modified scheme of  
representation by religions will be kept  
within the narrowest possible limits. Opin-  
ion among Hindus and Muslims is in  
favor of accepting this compromise.

### The Simon Commission

The all-British commission, with Sir  
John Simon as chairman, appointed by  
the English parliament to inquire and re-  
port about any further instalment of re-  
sponsible government that may be granted  
to India, is announced to come on a sec-  
ond visit to this country in October. Six  
of the eight provincial legislative councils  
have decided to appoint committees to co-  
operate with this commission. But the  
central legislative assembly at Delhi still  
stands by its resolution of February last  
that it will have nothing to do with the  
commission. Sir John Simon has cabled  
to the viceroy this week suggesting that  
he should appoint a few members of the  
legislative assembly to cooperate with the  
commission, a suggestion which is greatly  
resented by the elected members of the  
assembly. All the legislative councils in  
India, provincial and central, have a cer-  
tain percentage of members nominated by  
government. These, together with the  
members sent up by special constituencies  
representing Europeans, Muslims, and so  
on, stand by the government and are often  
able to defeat those elected members who  
represent the popular or nationalist par-  
ties. It is in this way that government  
has succeeded in getting the six provincial  
legislative councils to resolve to cooperate  
with the Simon commission, much against  
the strong sentiment prevailing in the  
country on this subject. The nationalists  
are, however, preparing to make the  
Simon commission realize, when they visit  
the country again, that they are not wel-  
come.

P. O. PHILIP.

Montgomery's husband completed a service of 43 years as teacher of the Montgomery class for men, at Lake avenue school.

## Correspondence from the Pacific Northwest

Portland, Ore., October 12.

**THE FIRST** Pacific Slope Congregational congress was held at the First church, Portland, on Sept. 18, 19 and 20. A large number of delegates attended, and the program brought together a representative group of west coast speakers, together with a number of missionaries, such as Frank

C. Laubach of the Philippines, and men nationally prominent in the church, like the moderator of the national council, Dr. Ozora S. Davis, and Dr. James L. Barton of Boston. Dr. William J. Minchin of San Francisco presided. He discussed Christian unity and exhibited figures to show that the Christian Science, Mormon, and Seventh Day Adventist bodies gained 717 operating units on the Pacific coast in the decade 1916-26, while in the same period the Baptists, Congregationalists, Methodists, Presbyterians, and Episcopalians lost 506 operating units. The congress took a trip to Council Crest, a slightly hill situated west of the city, so named because the national council of the same denomination enjoyed an excursion there just a generation ago. The Congregational church at Oregon City, Ore., dates from 1844, and is said to be the oldest Protestant church on the Pacific coast. The organizations in Sacramento and San Francisco date from 1849, and that in Portland from 1851. The churches on the Pacific slope number 541, with a membership of 73,705 and their property is valued at \$13,500,000. The congress was so successful that it will be made a permanent affair, meeting biennially. Arrangements for the next one are in the hands of a continuation committee, of which the chairman is C. H. Harrison of Portland and the secretary Paul B. Waterhouse of Los Angeles.

### Weekday Schools Attacked

A Portland lawyer, acting apparently for himself as a taxpayer and parent, has filed suit in the circuit court attacking the constitutionality of the Oregon law which permits the public schools to release pupils upon parental request for religious instruction, the time so given not to exceed two hours per week. The action is directed against the attorney general of Oregon, the state superintendent of public instruction, and the members of the local school board, and will be defended by them. The council of churches, however, has also retained counsel and will be represented when and if it shall become advisable. Thirteen such schools are now being operated under its auspices, and both the council and the school authorities have been scrupulously careful to avoid points of criticism, so that there is little apprehension of an adverse outcome. The attitude of the Roman Catholic church is an interesting and unique feature of the local situation. This com-

### Publishers of "The Lord's Horseman" Correct Error

In the Century company's advertisement, in our issue of Sept. 27, of the new

munion, after watching the enterprise carefully for two years, began to experiment last year with two or three schools. These proved to be successful, so that this year the project was taken up in earnest and the Roman Catholics are now offering religious instruction to the pupils of 15 public schools.

\* \* \*

### And So Forth

The age and vitality of church tradition in Oregon is shown by the size and vigor of several of the smaller denominations, such as the Evangelical church, the United Presbyterians, and the United Brethren. The Oregon conference of the last named body has just held its 75th annual session under the presidency of Bishop H. H. Fout of Indianapolis. The conference superintendent recommended that the minimum salary of pastors be fixed at \$1,400 annually, and that a collection be taken up to supply deficiencies.

After a separate existence of approximately a half century, the two Methodist Episcopal conferences in the state of Washington have decided to unite. The new organization will have approximately 300 pastoral charges and a church membership of 50,000. . . . The Puget Sound conference of the Methodist Episcopal church recently ordered a committee to investigate the killings of several men at Centralia, Washington, on Armistice day, 1919. A number of men (members of the I. W. W.) were convicted of manslaughter because of their participation in the tragedy and are now in the penitentiary. The response to this action was prompt. The Centralia post of the American legion offered its cooperation in any such investigation, but professed to see no need for one. The local conference of the Centralia Methodist church formally expressed sharp dissent from the proposal. Like the Mooney case in California, and that of Sacco-Vanzetti in New England, the Centralia episode strongly resembles a poker that is hot at both ends. . . . The First Methodist Episcopal church of Seattle has 3,000 members and is among the half-dozen largest units in the denomination. Dr. J. Ralph Magee is entering upon his eighth year as pastor, and is remarkably influential in community affairs. At the recent session of the Puget Sound Conference, Rev. Frederick L. Pedersen was added to the staff as associate pastor. He has just finished a successful four-year pastorate at Woodland Park church in the same city. . . . Following its unusual union communion service in September, the Portland Ministerial union again broke with custom at its October meeting. This was held at a Y. W. C. A. lodge located 14 miles out of the city, and lasted for five hours. It was devoted to a consideration of evangelism, food for thought being contributed by Dr. Harold Leonard Bowman and Dr. John Marwin Dean.

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volume on John Wesley, "The Lord's Horseman," the statement is made that "for four hundred years John Wesley has been known only as the Founder of Methodism." The advertisers call attention to the fact that this should read "for four generations." The Wesley book is by Umphrey Lee and was reviewed in a recent issue.

### The Outlook Buys the Independent

The Outlook, of New York, announces that it has purchased the Independent, thus merging two of the oldest weekly journals of opinion in America. The Independent was founded in 1848 and the Outlook in 1869, and both have been published continuously since. Beginning with

## Special Correspondence from Chicago

Chicago, October 13.

"JIMMIE" WALKER, as the newspaper boys call him, New York's picturesque mayor, was a recent Chicago visitor and chief speaker at an Al Smith rally. "I understand," he is reported to

### Mayor Walker "Browbeats The Protestants"

have said to the reception committee upon his arrival, "that Gov. Ritchie was here recently and gave them some religious intolerance. How did it go?" "It went great!" he was informed. "Well," he intimated, "if the crowd looks good I may give them some of that." And he did. The high spot of his address was a denunciation of the republican administration for paying the salary and of the republican party for paying the traveling expenses "of a very well-known woman to go about the country stirring up religious hatred and villifying one of the finest, cleanest men in the country." Chicago, with the quite recent memory of the Protestant churches almost unanimously supporting Mayor Dever, a Catholic who believed in enforcing the law, for re-election, against Thompson, a Protestant and a Mason who promised a wide-open town, ought to be the last city in the country to be deceived by this clouding of the issue. But probably only those will be deceived who want to be. For the rest a simple reading of Mrs. Willebrandt's speeches will make it clear that Gov. Smith's religion was in no sense an issue. If Gov. Smith were a Protestant and Mr. Hoover a Catholic, she could, and no doubt would, have said precisely what she did say to the Ohio Methodist ministers and others. \* \* \*

### "Can the Churches Unite?"

The caption was suggested by a volume before me on my desk, but the topic by the fact that two very important Chicago churches of different denominations are considering that very subject. The churches involved are the Hyde Park Baptist and the Hyde Park Congregational. The interesting thing is that neither of these churches require such a step in the interest of their institutional well-being. Both are highly successful churches. Moreover, these churches stand rather closely related in many vital ways to the nearby theological seminaries, the divinity school of the University of Chicago and the Chicago theological seminary. The divinity school, while it enrolls students of all denominations and has professors with various denominational affiliations, rests upon a Baptist foundation. Dr. Charles W. Gilkey, who was for eighteen years pastor of the Hyde Park Baptist church, until he recently became dean of

University chapel, holds a professorship in the divinity school. Many of the divinity school professors are members of the Hyde Park Baptist church. The Chicago theological seminary is a Congregational school, and a large number of its professors are members of the Hyde Park Congregational church. The question most frequently asked is why these churches, if not driven by any sort of economic necessity, should be considering such a proposal. The answer appears to be, simply, that they see no reason why they should stay apart and maintain in any sense competitive organizations if, by uniting, they can provide a more adequate ministry to the community. There seems to be good reason to believe that larger units, providing specialized forms of service, can function more effectively in the city today. And further, any step that can advance interdenominational cooperation is worthy of serious consideration. Of course, the whole project may fall through. So far all that has been accomplished is the appointment of committees from the two churches to confer about the matter. It may prove impossible to devise a practicable and acceptable plan. But if a way can be discovered by which a vital union may be effected, and a church brought into being which shall cherish a community-serving concept of its task and at the same time maintain active cooperation in the work of two denominations, some leadership may be given in the enterprise of re-uniting a divided Protestantism.

### And So Forth

The Rock River conference of the Methodist Episcopal church closed a week's sessions in the Morgan Park church last Sunday. The virility of this body was evident in every gathering. It does not soft-pedal. . . . The Sunday Evening club, of which organization Mr. Clifford W. Barnes is the dynamic president, began its yearly program last Sunday evening with Dr. Henry van Dyke, equally distinguished as preacher, poet, professor and ambassador, as speaker. Among the speakers announced for the coming season are, Dr. Frederick W. Norwood, City Temple, London; Dr. Henry Sloane Coffin, Union theological seminary, New York; Rev. Father John Cavanaugh, Notre Dame university; Sir Arthur W. Currie, McGill university, Montreal; Dr. Charles E. Jefferson, New York, and others. Orchestra hall is crowded every Sunday evening for these services, but many more thousands "listen in." . . . The First Methodist Episcopal church, Evanston, Dr. E. F. Tittle, pastor, plans to spend \$500,000 on the erection of a community house and the improvement of the present parish house and auditorium.

CHARLES T. HOLMAN.

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## "THE DRIFT OF THE DAY" As Viewed by the Author

In these chapters, I have tried to put into colloquial language, easily to be understood by the man in the street, what has been said, no doubt, by many professors and theologians, and much better and more learnedly said, but not perhaps so simply and plainly. It is an attempt to put into words what one man, who believes himself a sample of his age, in America, thinks on certain religious topics, as a sort of index to the drift of popular opinion.

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the Oct. 24 issue of the Outlook the two magazines are published together as "The Outlook and Independent."

#### Death of Pioneer Presbyterian Editor

The death is reported, Sept. 30, of Dr. Francis C. Monfort, for many years editor of the Herald and Presbyter, Cincinnati. Soon after the civil war Dr. Monfort settled in Cincinnati as pastor, later becoming associated with his father—then succeeding him—in the conduct of the

church weekly. Dr. Monfort was 84 years of age.

#### Dr. F. C. English Heads Hospital Association

Dr. Frank C. English, of Hyde Park, Cincinnati, has been elected executive secretary of the American Protestant Hospital association.

#### Prof. Soares Again on Harvard Board of Preachers

Prof. T. G. Soares, of the divinity school of the University of Chicago, has

been appointed for the 8th year as a member of the board of preachers of Harvard university. Prof. Soares was summer preacher this year at First Methodist church, Evanston, Ill. He delivered the convocation address at the school of religious education and social service, Boston university, in June.

#### Chicago Y. W. Brings Russian Singers to Chicago

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## Correspondence from Central Europe

*Geneva, September 28.*

IN MY LAST LETTER I spoke of the interest of the Stockholm continuation committee in youth. However, the report of its youth commission was only one of several important matters which came before the committee for consideration. During its meeting at Prague, Sept. 3-5, the proposal was made that the various international religious agencies which are establishing their headquarters in Geneva should be asked to consider the desirability of developing a common center for their offices. The number of these offices is increasing so rapidly in Geneva and the necessity for close collaboration and coordination between them is so evident that this proposal is in no sense either theoretical or premature. In addition to the organizations already established here, a number of others are expected to come in the near future. Among these are the research bureau of the International Missionary council, the secretariat of the Committee on Life and Work, the European Central bureau for interchurch help, and the world's committee of the Y. W. C. A. These are now exploring the possibility of cooperative headquarters services.

\* \* \*

#### Europe's Reaction To the Pact

The supreme value of the outlawry pact was its potential appeal to the imagination and conscience of the public of plain men around the world. It was something that the man in the street could understand. It was essentially a moral appeal for a new outlook on international relations. Try as one may to maintain his optimism, enough time has now elapsed since the signing of the pact in Paris to make it perfectly evident that as far as Europe is concerned the pact was a dud. Its appeal to the conscience and imagination of Europe has fallen flat. This is in no sense due to any lack of interest or sympathy for the outlawry of war idea among many of the leading European statesmen. Some of them, as for instance Dr. Muller, the German chancellor, went out of their way in the course of addresses before the league assembly to pay a tribute to the United States for its leadership in this matter, and to insist upon the great importance which their respective governments attach to the pact. However, the circumstances under which the pact was signed, and the realities of the present international situation are the determining

factors in Europe's apathy, rather than the official opinions of government spokesmen. The most important circumstance connected with the signing of the pact was that all Europe knew that it had not yet been ratified by the American senate. Nor was it possible to reassure Europe with the certain prospect of ratification. It has been less than ten years since she discovered too late that American signatures on international agreements are no guarantee of eventual American concurrence. The disillusionment that followed that discovery was complete. This generation in Europe will have to pass away before the public opinion of Europe has sufficiently recovered to respond with genuine warmth and enthusiasm to further proposals for world peace emanating from American sources.

\* \* \*

#### Effect of Anglo-French Negotiations

But there is another factor in the present international situation which has played an important part in neutralizing the effect of the pact on European public opinion. This is the ill-conceived and stupidly concluded Anglo-French naval understanding. Europe's memory is long enough to recall 1906, when exactly this type of secret unwritten agreement set in motion the train of events which led to 1914. The terms of the present naval understanding may be relatively innocuous. The fact remains, however, that they are unknown. This is tremendously significant. It means that they are at least sufficiently important for the governments concerned to consider it undesirable that public opinion should be informed of them. Where there is secrecy there is usually a sense of guilt. It is the first major diplomatic event since the war which has been shrouded in such mystery. It represents a reversal to the worst days of the 19th century. The London Economist takes for its historic parallel the period 1806-1812. Changes of government in Great Britain next year may make complete amends for this disgraceful episode. But meanwhile the mind of Europe has been poisoned by the suspicions and fears which it has aroused. It is not surprising that such an atmosphere should have nullified almost completely the influence which it had been hoped the pact would exert. If the pact is to have value in the future, that will largely depend upon how much teeth the United States can put into its second article.

FRANCIS D. MILLER.

that the metropolitan council of the Chicago Y. W. C. A. are bringing to Orchestra hall, Chicago, Oct. 29, the Kedroff quartette, Russian artists whose singing, according to Chaliapin, is "a miracle of vocal art." The quartet has popularized Russian church music and folk songs throughout Europe. The proceeds from the concert will go to the support of three Y. W. C. A. secretaries in Rio de Janeiro, Constantinople and Shanghai.

#### Dr. George Stewart Goes to Connecticut Church

Rev. George Stewart, since 1921 associate pastor at the Madison Avenue Presbyterian church, New York, has accepted a call to First Presbyterian church, Stamford, Conn.

#### Religion Looking Up in East Dallas, Tex.

East Dallas Christian church, Rev. L. N. D. Wells, minister, is to celebrate this month its 25th anniversary, with the following goals: 1. Reconsecration of the entire church; 2. Doubling number of tithers; 3. An adequate number of life service recruits; 4. Thank offerings toward building fund. Dr. Wells has recently been chosen president of the Dallas ministerial association.

#### Lutherans to Erect New Building in Philadelphia

St. John's Lutheran church, Philadelphia, one of the oldest in the city, which long stood on Race street near 6th, was razed several years ago when the approach to the Delaware river bridge between Philadelphia and Camden passed

over that site. The congregation, which has been worshipping at another location, has now brought action in common pleas court to permit its merger with the Church of the Good Shepherd. The combined congregation, to be known as St. John's, will erect a new church on the corner of 61st Street and Columbia avenue. The new building will be patterned closely after the style of the century old church on Race street.

#### U. of C. Chapel to Be Dedicated

The new chapel of the University of Chicago will be dedicated at 11 o'clock on the morning of Sunday, Oct. 28; at 4 o'clock will be held a musical vesper service. After its dedication the chapel will be open all day on week-days as well as Sundays, for public inspection and for private meditation. There will be a period of appropriate organ music every afternoon except Saturday at 5 o'clock.

#### Pioneer Episcopal Editor Dies

Rev. Charles W. Leffingwell, editor and publisher of the Living Church from 1879 to 1900, and rector of St. Mary's college, Knoxville, Ill., from 1868 to 1919, died at his home in Pasadena, Calif., Oct. 10, at 88 years of age.

#### Church Building Competition

The Christian Herald has announced its first Protestant church building competition. Prizes totaling \$1,200 will be offered. The churches must have been completed not earlier than July 1, 1926,

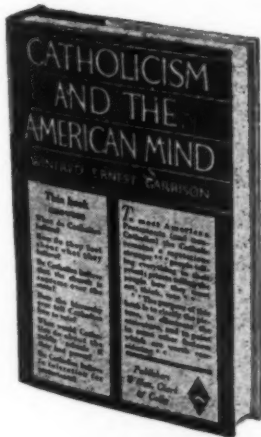
and have a seating capacity between 150 and 500. They may be built in any style and of any material. The contest closes Dec. 1, 1928, and the awards will be made soon thereafter. The jury of award will consist of three nationally known architects. Of especial interest to ministers and church members is a provision of the competition awarding one-half of each prize to the congregation and the other half to the architect. The first prize will be \$1,000, of which the church will receive \$500.

#### Reformation Sunday, October 28

In accordance with its practice for several years, the federal council again recommends that Oct. 28 be observed as occasion for calling attention to the enduring spiritual values of the reformation, and for developing practical cooperation with sister churches in Europe. The date suggested is the Sunday preceding the date on which Martin Luther nailed his historic theses on the door of the Wittenberg church.

#### Springfield, Ill., Churches Feature Open Air Union Services

More than 20 Protestant churches of Springfield, Ill., participated last summer in their most successful series of open air union services, extending from July 17 to Aug. 26. The services were held on the lawn of one of the city's public buildings. These services were characterized by a notable program of preaching. The special preachers and speakers were: Rev. Harry S. Brown, executive secretary of the presbytery of Chicago; Bishop George



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R. Grose, bishop of the Methodist church, Peking; Rev. W. E. Blackburn, pastor of Renfield Street United Free church, Glasgow; Rev. W. E. Biederwolf, evangelist; Gov. Flem D. Sampson, of Kentucky, and Rev. C. W. Tadlock, pastor of Centenary Methodist church, St. Louis. Music was furnished by a chorus, led by W. D. Chener, and the Illinois Watch band, conducted by Charles J. Lorch.

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director of religious education at Indianapolis Presbyterian church, Columbus,

O., has resigned and on Sept. 15 began his new work as student religious director

## Special Correspondence from Baltimore

Baltimore, October 6.

**RESUMING** its regular bi-monthly meetings, the Ministerial union of Baltimore and vicinity met for an entire day of meditation, conference and prayer in Towson Presbyterian church, Sept. 24. Rev. F. H. Klemme presided.

**Ministerial Union** The guest of the day was Dr. Ross Stover, pastor of the Messiah Lutheran church of Philadelphia. Three brief talks by local ministers during the afternoon session brought frank thinking to bear on practical problems in the churches—especially the problem of maintaining spiritual vitality amid the multitude of mechanical tasks involved in church organization. Dr. Robert G. Leetch spoke on holding spiritual aspirations uppermost, and Rev. James A. Mitchell on preserving personal contacts with individuals, while Dr. O. C. S. Wallace put very definite content into the invitation to come to Christ. The chairman of the federation's commission on evangelism, Dr. Don S. Colt, appointed some time previous to this meeting a committee to draft an evangelistic program for the active church season culminating next Easter. This program was reported to the Ministerial union and adopted.

**Many Changes Among Episcopal Clergy** The diocese of Maryland of the Episcopal church has suffered this fall by the loss of some of its most valued clergy to other dioceses. Dr. Wyatt Brown, for the past nine years rector of St. Michael and All Angels' church, the largest church in the diocese, which has given three bishops to the church, has accepted a call to St. Paul's cathedral, Buffalo. Dr. H. P. Almon Abbott, preacher and administrator extraordinary, who has raised Grace and St. Peter's church to a position of marked leadership, has accepted a call to St. Chrysostom's church, Chicago. Thus two of the largest downtown parishes must look for new rectors before January. Meanwhile one of the most promising suburban parishes, Trinity at Ten Hills, has lost the man who labored there since his seminary days, the Rev. Edmund H. Gibson having gone to Galveston, Texas. In the rural field the Rev. Theodore H. Will, who has had marked success as a country pastor, leaves in October for a new charge in Ashland, Ky. The only parish of the four which has filled its vacancy to date is Trinity, Ten Hills, which has called the Rev. Theodore N. Barth, All Saints' church, Reisterstown, Md., St. Bartholomew's church on North avenue having sold its property over summer, has combined with Trinity, Ten Hills.

**"Y" Offers Study Courses**

For more than a quarter of a century the Y. M. C. A. has conducted what is known as the Tuesday Night club in which some 250 men gather each week for supper and then have an hour's instruction in some study course on Christianity. The club started again this year on Oct. 2. The courses are being offered on "St. Paul," "The Christ of Yesterday, Today, and Tomorrow," "Christ and His Church," "The Prophets," and "Life Problems," the faculty being recruited from the clergy of the city.

**Annual Sermon Series**

The city is to have a further treat this winter in its annual sermon series at the

Mt. Vernon Place Methodist church. The names of the preachers at these services speak for themselves: Charles W. Gilkey, Daniel A. Poling, E. Stanley Jones, Charles J. Smith, Harry Emerson Fosdick, and Henry Howard.

**E. Stanley Jones Dedicates Home Church**

The new building of the Memorial Methodist Episcopal church on Frederick avenue in Irvington was dedicated Sunday, Sept. 23. The dedicatory sermon was preached by Dr. E. Stanley Jones of India, the world-famous missionary, a son of this congregation.

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for the Peoples (interdenominational) church, East Lansing, Mich., seat of Michigan State college, where he will also be in charge of the school of religion. Baptists, Methodists, Congregationalists and Presbyterians cooperated in the erection of this one church in the college community and the boards are not cooperating in the support of the student work.

#### Chicago's Church Building Achievements

It is estimated that the churches of Chicago expended \$25,000,000 on new buildings last year.

#### Dr. F. H. Hall Joins Nashotah Theology

Rev. Francis H. Hall, until recently professor of dogmatic theology at the General theological seminary (Episcopal), New York city, has joined the staff of Nashotah house, in Nashotah, Wis., as lecturer in dogmatic and moral theology.

#### Dr. Garrison Addresses Chicago Baptist Ministers

Dr. W. E. Garrison, of the University of Chicago and literary editor of The Christian Century, spoke before the Baptist Ministers' conference, Chicago, held at Immanuel Baptist church, Oct. 15, on "Catholicism and the American Mind."

#### BOOKS RECEIVED

Deeds Done for Christ, by Sir James Marchant. Harper, \$2.50.  
Charles W. Eliot, Puritan Liberal, by Henry Hallam Sanderson. Harper, \$2.00.  
Madness of War, by Harold S. Brewster. Harper, \$2.00.  
Evolution and War, by Reginald Cock. Eliot Stock, London.  
Tarbell's Teachers Guide to the International Lessons for 1929, by Martha Tarbell. Revell, \$2.00.  
A Business Man's Creed, by Roger W. Babson. Revell, \$1.75.  
Adventures in Visitation Evangelism, by A. Earl Kernahan. Revell, \$1.50.  
An Introduction to Biblical Archeology, by George S. Duncan. Revell, \$1.75.  
Affirmative Religion, by Winfred Ernest Garrison. Harper, \$2.00.  
Kingdom Stories for Juniors, by Elizabeth S. Whitehouse. Revell, \$2.00.  
Religion Without God, by Fulton J. Sheen. Longmans, \$3.50.  
The Gist of Christianity, by Trueman Seymore. Prairie Pub. Co., Electra, Texas, \$1.50.  
Principles of Sociology, by Rudolph M. Binder. Prentice-Hall, \$5.00.  
Life and Death in Sing Sing, by Lewis E. Lawes. Doubleday, \$3.50.  
The Parables of Jesus, by Willard H. Robinson. University of Chicago Press, \$2.00.  
Anti-Saloon Yearbook 1928, edited by Ernest Hurst Cherrington. \$1.15.  
Pharaoh's Daughter, and other Biblical Plays of the 1927 Contest. Longmans, \$2.00.  
American Lutheran Preaching, edited by Miles H. Krumbine. Harper, \$2.50.  
Our Slumbering World, a Plea for the Awakened Mind, by Edmund Noble. Holt, \$2.50.  
Building the City of God, by Harold Holt. Morehouse, \$1.15.  
Prohibition Legal and Illegal, by Howard Lee McBain. Macmillan, \$2.00.  
The Paganism in Our Christianity, by Arthur Weigall. Putnam, \$2.50.  
Scarlet Sister Mary, by Julia Peterkin. Bobbs Merrill, \$2.50.  
My Autobiography, by Benito Mussolini. Scribner's, \$3.50.

Religious or welfare writer, skilled in preparing materials for peace, relief and religious education, interested in foreign affairs, wants full-time job. No shorthand, but can take dictation on typewriter. M. A. Teachers College. References. X, Christian Century.

### Books selected each week for their timely or special importance

## Christ and Society: by Bishop Charles Gore

"The strongest man in the English church," Dean Inge calls Dr. Gore, the author also of "Belief in God," "Belief in Christ," etc. In this new volume, his discussion is based upon the following propositions: (1) That the present condition of society, of industry, of international relations, must inspire in our minds a deep sense of dissatisfaction and alarm, and a demand for so thorough a reformation as to amount to a revolution. (2) That the evils we deplore are not the inevitable results of any unalterable laws of nature, but are the fruits of human blindness, wilfulness, avarice and selfishness. (3) That we should not look for a change of spirit "from any simultaneous conversion of men in masses," but "from the influence in society of groups of men, inspired by prophetic leaders." (4) That "Jesus Christ is really the Savior and Redeemer of mankind, in its social as well as its individual life." (\$2).

## Tinker and Thinker: John Bunyan

by William Hamilton Nelson

During November the entire English-speaking world is going to celebrate the 300th anniversary of the birth of the author of "Pilgrim's Progress." Ministers are going to preach about him and laymen will discuss him. This new book of his story is going to take permanent place as a biography. From the point of view of leaders who must "read up" on the "tinker and thinker" the book presents several advantages. It is brief—less than 200 pages; it is vivid and lively; it is written in a robust style, rather than in a painfully scholastic fashion. The author tells in his introductory word how he became interested in Bunyan 25 years ago, and how the famous preacher has become a part of his very life. You will read "Tinker and Thinker: John Bunyan" at a sitting, and will wonder why you had so meager an acquaintance with him before. A remarkable fact about the book is that it gives you fully as clear a picture of the times in which Bunyan lived as of the man himself (\$1.50).

## The Graphic Bible: by Lewis Browne

The author of "This Believing World" sees in color, vividly. That book gave thousands of readers memorable pictures of the great religions of the world. Now in this new book, Dr. Browne, Jewish writer and artist, has brought his descriptive powers into the service of countless parents and church school leaders who have wanted a clear narrative of scholarly authority of Bible history. In the "Graphic Bible," in 152 pages, with an "animated" map on every page, the whole drama of Bible story is laid before the reader. Not only a book for children and church school pupils; many adults will find themselves following the author in his colorful story. The following review notes indicate the authority of the narrative, as well as its gripping qualities:

"In simplicity and clarity of style the narratives match the maps and leave nothing to be desired." Auburn Seminary Record.

"The charts are truly 'animated' and the text is explanatory. And the text does explain. The important facts are given, the great movements estimated and the great leaders are interpreted." Prof. I. G. Matthews, Crozer Theological Seminary.

"Dr. Browne has produced a book which makes Bible history astonishingly interesting and easy to understand." Boston Globe. (\$2.50)



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☐ The Case for Christianity, Rogers, \$3  
☐ Facing Life, Faunce, \$2  
☐ The New Quest, Jones, \$1.75  
☐ Straight Answers, Smith, \$1.50  
☐ Christianity and Success, Hughes, \$1.50  
☐ Five World Problems, Jefferson, \$1.50  
☐ The Son of Man, Ludwig, \$3  
☐ A Quest for Souls (Sermons), Truett, \$1



# THE HERETIC

## by Dan Poling

Author of *Huts in Hell*,  
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*Furnace*, *John of Oregon*, etc.

**H**ere is the dramatic, sweeping story of a young pastor, forthright, modern, courageous, and his work among the river gangsters of New York. This book is an answer to Elmer Gantry.

"Curse your creed—it isn't Christ!" And with that Haig Brant bowed himself from the room. Silence followed him. The eyes of Deacon Stout snapped and Elder Truigate clicked his teeth—but that was all. The study of the old church was charged with well-ground passions, firmly held.

From that moment young Haig Brant stands alone with his problem—and there follow seven days of action and drama along the great waterfront—striking barges—an abduction—conflict, thrills, adventure. Against the barge-owners and the powers of his church, he fights through to establish redress and justice for the barges—to establish a real religion in place of the precedent and creed which pass for religion among the barge-owners.

"*The Heretic* is by far the best of Dr. Poling's stories," writes John Farrar, "and a challenge to those who say that the ministerial profession is lacking in vitality or broadness of personality and of teaching."

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